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JOURNAL OF MR. ENNIS ON A TOUR IN SUMATRA.

[Continued from p. 372.]

THAT part of the journal of Mr. Ennis given below, which embraces an account of his visit to Padang, extending from the 21st to the 30th of July, should properly have a place on page 366 of the number of this work for October; but as it was forwarded by a different conveyance, and not received till after those portions published last month went to press, it is inserted here.

Padang—Its European, Chinese, Hindoo, Nias, and Malay Population.

July 22, 1837. Our captain this morning very kindly introduced me to three of the principal merchants in the place. One of them had invited the lamented Lyman and Munson to reside with him during their short stay here. He related many things concerning them, all of which was very favorable to their characters. Of the Batta country he spoke in very disparaging terms. Another of these gentlemen gave me a very cordial invitation to live in his family while I remained at Padang, which I most thankfully accepted, the inn being not only expensive, but likewise public and noisy.

24. Yesterday was the Sabbath, and at eight o'clock in the morning I attended the Dutch church. Every thing in the building, its furniture and its exercises, reminded me of the old Dutch churches in America. It was the sacramental day, and I gladly embraced the occasion of sitting at the table of our Lord. How very often a missionary finds a table spread in the wilderness.

29. The principal population of Padang consists of Europeans, Malays, Nias, Chinese, and Hindoos; besides a few Javanese and others from the neighboring islands.

The European population consists of about sixty families. They are nearly all either merchants or officers of government. Both the Dutch and the English languages are spoken and taught in the schools, about twelve years only having elapsed since the colony passed from the English to the Dutch government. A large proportion—nearly half of what are styled the European population—are equally entitled to be called Asiatics, being descended from parents of both quarters of the globe, not only in this but for several generations past. Many of these occupy the highest standing in society, as they are in the possession of wealth and a good education which they have received in the missionary schools of Calcutta and Madras. Others of this class have been much neglected, and hence the Malay language is the only one they speak.

Padang is the most favorably situated place on the island for trade. It is already much the largest, and the seat of government for the whole interior, and the southwestern coast. The rapid extension of the government over nearly the whole island, and the system of agriculture which is about to be begun here as on Java, will annually tend to raise the capital in influence and population. Its public institutions, so far as they have come to my knowledge, are these:—

The Church.—This is built in the old Dutch style, and much too small for the amount of population. Worship is regularly held, and the congregation generally consists of about 150. The minister

here, as in all other Dutch churches in Netherlands India, is supported by the government.

The Public School.—This is partly on the monitorial system and contains more than a hundred pupils. Nearly all are boys. The girls are taught in private female schools.

The Chinese population here amounts to about 1,000. They are either mechanics or traders, their trade being carried on with natives of the place, or with native merchants and others of the interior, or by prows with the numerous ports along the coast. They seem less attached to their superstition and their other peculiarities here, than at Batavia. One day in passing the Dutch school as it was coming out, I was surprised to see between twelve and twenty Chinese boys mingling with the others. Afterwards I learned that their parents send them regularly to school, and pay the usual fee for their Dutch education. One missionary might find an advantageous station among these Chinese.

The Hindoos here also number about 1,000. They are from Bengal, Madras, and other places along that coast; and come as merchants, shopkeepers, mechanics, and laborers. Some are Mohammedans, and others are idolaters.

The Nias population is said to be as great as from 1,000 to 1,500. They are brought from the island of Nias as slaves, or rather as bondmen for a certain number of years, at the expiration of which they are freed. Their employments are either those of servants in families, or of common laborers. None rise to any importance in society, and none go to their own country after their freedom. They are backward in learning Malay, and fond of speaking their own language. They are fairer and better featured, and apparently healthier, than the Malays. Though they are not so intelligent, or so far advanced in civilization. But of the degree of their intellectual improvement we are not able to judge from the specimens brought from the island. Their island is said to be in most parts well cultivated in fields of waving corn and rice. Of the latter they bring large quantities to the coast of Sumatra for sale. In return they receive gold, of which they make much use for ornaments. Their vessels are substantially built and conveniently rigged and modeled. The number of the inhabitants is estimated at from one to two hundred thousand. In 1831 a Roman Catholic priest went thither; but at first he was not permitted to come on shore.

He landed, however, on a small adjacent island, and after representing his mission, they sent for him and built him a house and chapel. Soon after, however, he died. Another was immediately sent to succeed him, who also died soon. In 1834 the beloved Lyman and Munson went thither, and after deliberate investigation, both there and at Padang, they recommended that a mission be established among the Nias. To this recommendation I most cordially add my concurrence. The language should first be studied a while at Padang. The Malay should also in part be learned. The latter is understood by the traders, and perhaps also by many of the chiefs.

The number of the Malay population at Padang I found no means of ascertaining, or even of forming a satisfactory conjecture respecting it. Taking a station at the outer edge of the town and looking around every way a mile, probably the eye would meet three thousand, perhaps more. Viewing them in a missionary point of light, the important fact should not be forgotten, that from the populous interior, as well as from along the whole coast, very many families come and settle at Padang. This not only connects the place by ties of consanguinity to the neighboring districts, but also in another interesting way: for these individuals, according to the Malay law, are still amenable to their chiefs and belong to the tribes from whence they came. Hence a missionary influence at Padang, as a centre, would soon find its way abroad. The commercial intercourse with the Malays in the interior is also very great. Every year 100,000 picols of coffee are brought down to Padang, and each picol is carried by a man. Other produce and trade draw hither perhaps equally as many. With the whole line of coast also a constant intercourse is maintained.

Considering Padang, therefore, in its varied population of Malays, Nias, Hindoos, Chinese, and others, presents an interesting field where three or four missionaries might be employed. The number of its inhabitants is increasing, and its importance rises still higher, when we remember that this is the seat of government for nearly the whole island. Here, to the highest power many eyes are turned, and from hence an influence is daily going forth for good or for evil. Respecting the disposition of the people to receive the gospel, I can only say that they do not seem so much attached to their superstitions as at Batavia: but naturally they are more inde-

pendent and more difficult to be led. But whatever their minds may be, a missionary may have free and perfect access to them all; and the Holy Spirit, freely promised, is able to turn them whithersoever he will.

The remaining extracts follow in due order that portion of the journal which was inserted on page 372 of the last number.

It will be remembered that Mr. Ennis made an attempt to penetrate the Batta country from Padang; but after nearly accomplishing the object, he was met by obstacles in that direction which induced him to return to that port again, as stated in the extracts published last month. He then took passage in a native vessel, and proceeded up the coast of the island northwesterly, to Natal, another port, from which it was understood that the desired point in the interior could be more easily reached. The voyage was pleasant and completed in two and a half days.

Natal—Intercourse with Battas—Their Religious Notions.

September 6. My coming on shore at Natal was with deep emotions. Highly favored by the Most High, I was in the land of the Battas. Immediately on the beach I saw twenty or thirty natives, Battas and Malays. A European, a clerk in the government service, conducted me to the house of the assistant resident, who gave me a very cordial reception. He happened to be in council with six native chiefs of the district. It was the day of their assembling, and all were seated together around a table. A letter was read from another chief, and after deciding on a few cases of business, their meeting closed. The assistant resident then informed them who I was, and why I had come, when they all shook hands with me and bade me welcome, but immediately attempted to dissuade me from going to the Tobah part of the country where the two brethren had been killed. One of them was altogether Batta, and spoke very little Malay, being from a distance inland. On his arms he wore two ivory rings—one at the wrists, and one above the elbows. All the borders of his clothes were ornamented with white and red beads and little tassels. The next day, before his departure, he went to solicit a flask of gin which he obtained. On a previous occasion he was asked how he came to love it. He answered that at first he would not touch it; but the officer in the interior took hold of him, put it to his mouth,

and made him drink;—now he had become very fond of it.

Natal contains a population of about two or three thousand natives. They are a mixture of Malays and Battas, though principally of the latter. The Dutch forces are the assistant resident, two clerks, a physician, a captain, a Madurese lieutenant, twenty European and a larger number of native soldiers. The prospect of soon having a turnpike road to the rich and populous district of Mandeling, in the interior, adds much to the importance of the place. Its native trade is now considerable, and conducted with the coasting vessels of the Nias and also the Bugis from Celebes. Communication with the interior is also large and daily. Here then is another quiet central spot where a minister of the gospel might find much to do for the honor of our blessed Lord and the salvation of thousands.

The officers of government were very attentive and did all in their power to make me comfortable.

Mr. Ennis remained a week at Natal, having constant intercourse with the Battas there, and gaining an acquaintance with their character and manners. Of a conversation with two of them, a father and son, who undertook to teach him their language, he gives the following account.

In explaining my errand, they said they were glad I had come to teach the Batta people, because they were very ignorant and "their talk was not long,"—that is, they knew but little, and hence their discourse on any subject was brief. By inquiries concerning their religion it appeared that they did not use images in their worship. The Supreme Being they called *Debata hasi asi*. He created all things, can do all things, and sees all things, even the hearts of men.

And what, I inquired, does he do?

"Nothing but sleep," was the reply: "though once in a year he eats. Then his head is anointed with perfume, music plays, his attendants are all around him, and the feast is continued seven days. He has three sons, who govern the world. But the government they mostly commit to other inferior spirits called *Debatas* and *Begus*, and hence these latter are chiefly worshipped. The *Debatas* are denominated or divided into three classes. First, the *Debatas* above. These rule above, or in heaven, which they represent as a very delightful place, filled with fine houses and fields and trees. This is the abode of the souls of

the good. Second, the Debatas in the middle. These have the government of the earth. Third, the Debatas below, who rule in a region below the earth, which is a wretched, unhappy place, where evil spirits and the souls of bad men dwell.

"Among their chief deities one is called *Batara guru*, whom they represent as the god of justice; another *Sori-pada*, whom they regard as the god of mercy; and another *Mangana-mulan*, whom they believe to be the author of evil. This latter, they suppose, has the principal share in the management of human affairs, and to be able at any time to thwart the good intentions of his brethren; consequently in whatever circumstances the Battas may be placed, they are most anxious to secure his favor. It matters little how they may be regarded by the other two so long as they secure the good will of *Mangana-bulan*. *Batara-guru*, as his name denotes, is the chief instructor of men; and when he is supposed by *Sori-pada* to be dealing too harshly with them he is opposed by the latter. Besides these they number among their deities the fabled serpent *Naga-padaka*, which they represent with horns like a cow, supporting the earth."

The Begus are inferior to the Debatas. "The Batta people," said my junior teacher, "have a great dread of the Begus."

Where, I inquired, do you think they live?

"Chiefly," he replied, "on the tops of high mountains, and in swampy places where men never go, and under the ground: also when we see a dark heavy cloud, many Begus are hovering close under the cloud."

And what do the Batta people think they do there?

"Nothing: they stay there simply. They are very fine beings: they have no bodies."

Spirits only? I inquired.

"Yes, spirits only; sometimes we think when people die their souls become Begus."

How many kinds of Begus do you think there are?

"Two kinds; the good and the bad. They are very many."

The minds of the Battas are constantly disturbed by these different orders of spirits. They suppose they live in great numbers both in the earth and the air.

Every village, every house, every individual has a guardian spirit, besides myriads of others who wander about to do mischief to men. All of these they worship, especially those who do evil. Often they think these spirits appear to persons alone. This is regarded as a great calamity. Mr. Ward informed me that when he and Mr. Burton were going in the interior they met some travelers, who, among the first questions, asked whether they had seen any Begus on the road? they wishing to know whether the way was clear. At other times they are supposed to make known their will to men by various signs and tokens. To become skilled in interpreting these signs is regarded as a very great attainment—an attainment which above all others fits a man to become a priest.

In answer to several inquiries concerning their priesthood, my junior teacher said that in every campong or village there are perhaps two or three men called *sibasa*. One of these would sometimes sit down on a seat made ready, put his hands in a particular position, with his head and his face anointed with oil, and his hair flowing down over his shoulders. Many men would then beat the drums and make other music. After a while he begins to tremble, and reel about and act strangely like a man who is intoxicated. Then the Begu enters him and he speaks, but the words which he speaks are the words of the Begu. The Begu tells the men what to do.

At what time do the Batta people do this?

"When many men in the campong are sick, and when they are about to make war."

What else do they do at this time?

"Many people assemble together and offer many good things to the Begu. After all is done, the people take these good things and make a feast."

Face of the Country—Intercourse with the People.

On the 18th of September Mr. Ennis left Natal on foot, to pass through the marshes and over the mountains that lay in the route which he proposed to pursue towards Tapanooly. Of the country and roads he remarks—

Along the whole southwestern coast of Sumatra are seen two or three ranges of mountains, running parallel with the coast, sometimes at a distance of forty or fifty miles; and sometimes, as at Padang, sending out branches quite down

*From the journal of Messrs. Burton and Ward, who traveled in the Batta country from Tapanooly to Silendang in 1824.

to the sea. Many peaks are from ten to fourteen thousand feet high. Between the shore and these mountains the population is generally small and scattered. The forests and wild beasts, such as the elephant, the tiger, the deer, and the wild hog, are numerous. The land very generally rises on approaching the interior, but the heavy tropical vegetation renders it wet and swampy. From the mountains many small rivers run down to the ocean, forming ports and harbors for the native trade. Beyond the first ranges of the mountains inland lie the cultivated Malayan countries, which I had lately visited. On a line with the same, farther to the northwest, lie also the populous Batta countries of Mandeling, Ankola, and Tobah; and a little farther over the island, Tombusi, Padang, Lawi and others.

For the first day's journey there was something like a European road, but owing to the previous rains, it was very muddy and slippery. After walking four hours and becoming heated, on came a heavy shower of rain in which I was completely drenched. This, however, was but a specimen of what I was afterwards to experience. At one o'clock I was thankful to put up with a chief at a small village.

On the second day the road disappeared, and I began to see the nature of the way. A narrow foot-path, through coarse tall grass, came first; then a stream, and afterwards high hills and deep valleys. Occasionally the native foot-path disappears, and in its stead the traveler is compelled to wade a long distance up a stream.

The streams were very numerous, owing to the mountainous nature of the country. Over two of them, large rattans are hung forming a kind of bridge. The floor of the bridge is composed of only two or three rattans, so that one foot cannot be placed by the side of the other. A rattan is also suspended on each side for the traveler to steady himself with his hands. In passing over he feels the bridge swinging under him, and below he sees the torrent 130 feet wide, dark and raging. Still, for a bridge, even such as this, he feels thankful; for often after a comfortable night's rest, he is obliged early the next morning to wade up to his waist in water, which is generally chilly and cold. On this account, also, on rising in the morning, he is compelled to put on wet clothes, as others would remain dry and clean a short distance only.

At the end of the third day I found myself far in the interior of the Batta country; even the chiefs understood Malay but imperfectly, or not at all. The chief with whom I put up was a young man and seemed much astonished to see me. "You," said he, "not a soldier, not a governor, not a merchant, but a religious teacher!" I informed him I had good news to tell him, as I had come to bring the Batta people a revelation from God. I then spoke of the creation, the fall, the Savior, the resurrection day, and the end of the world. He was very anxious and asked many questions. The idea of a resurrection of the dead appeared to him very striking. "Ah," said he, "we Batta people know nothing."

I inquired what they think becomes of people when they die?

"They die simply," he replied.

The same as the beasts?

"Yes: just the same."

I then explained the state of future retribution, and he seemed impressed with the goodness of God in desiring all mankind to be happy hereafter.

"But," said he, "if men do not pray for pardon and a new heart, you say they will not be happy?"

No; not happy.

I was surprised that he understood so well, and was so much interested with divine things, while his father, a man fifty-five years old seemed to understand but little, and laughed and expressed by a vacant countenance, "This is very odd and very droll." He appeared to be dissipated, and they both asked me for a dram. This is the instruction they have received from the men of the world, still from men of christian nations. Again at the end of the fourth day, and many times afterwards, until I got beyond where Europeans had ever been, I was asked whether I had no spirits.

Approach to Mandeling—Mohammedan Conquests—Saninggo.

At the end of the fifth day I came to a small Dutch fortification with twenty men. The next morning I began to ascend the last high mountain. It requires two days to cross it, and then, I was told, begins the Mandeling country to which I was going. The ascent is often steep and very difficult, the roots of trees alone enabling me to hold on, and climb up. Here I remained during the night, though with the cold and wet it was very uncomfortable. There being no food provided for me to remain a whole

day, the next morning, although it was the Sabbath, and very much against my feelings, I was obliged to go onward. The path was still on the top of a mountain which seemed to branch off toward the interior. For a few miles it was on the very crest which was only from twelve to twenty feet wide, and on each side could be seen another similar range near, with a deep gulf between, from which arose the sound of a bounding torrent. On this high crest, at one spot was the grave of a European officer, who had been sick and died while being carried over. At another was a grave at which the Battas always stop to worship. They say a long time ago a very good man was buried here. Still further on are the graves of two robbers, who had lately been killed. After walking two hours the descent begins, which is quite as difficult as the ascent, the roots of trees furnishing often the best facilities for going down.

After descending three fourths of the way down, on a point projecting out where the trees were cleared away, I was blessed with the first sight of Mandeling. My emotions were such as I cannot describe. The prospect consisted of wide plains, studded with villages and cultivated fields. The whole bore evident marks of fertility, plenty and a large population, among whom the praises of our Redeemer must one day be sung. Still it must be remembered that the greater part of Sumatra is yet a forest.

Immediately at the foot of the mountain is a village where I spent the remainder of the Sabbath. A principal chief happened to be there, superintending the making of a turnpike road, which is to be continued and scientifically laid out through the country down to Natal. If this be done, the high mountains I think may be avoided, and the distance not only made easy, but much shorter. The chief gave me a very cordial welcome, treated me with much regard, and spoke highly of the object of my coming. But the wonderful works of God seemed nothing to him. I tried again and again to interest him with the Savior, but he was anxious only to inquire about the countries of the white man, how they built such large ships, and such great houses, and made such heavy cannon. Probably, however, this was because the Savior's love did not glow more lively in my own heart.

The coming morning I set out with a light step towards a place called Saninggo, where lives the assistant resident, the

chief civil officer in this part of the island. But now I walked on a regular turnpike road, which had lately been constructed; and although the distance is reckoned nine hours by the government servants, I went over it in six.

By the assistant resident I was cordially received, and invited to make a long stay with him. In view, therefore, of the long distance still before me, I very gladly consented to remain until after the next Sabbath, and made arrangements to spend the intervening time in gaining a knowledge of the country and its language.

Mandeling was overrun twenty years ago by their Malay Mohammedan neighbors of Rau. About ten years since it was completely subdued. The pretext for their aggressions was the same which led Mohammed and his legions from Arabia. They were resolved on making proselytes of the Battas. A strong resistance ensued, but it ended in the burning of their villages, the driving away of the cattle, and the slaughter of very many of the inhabitants. To effect their purpose more completely upon the survivors, they killed their pigs, circumcised their men, and taught the young chiefs to read the Koran. After long endurance I was told that three years ago the Battas invited the Dutch to come to their assistance. This was done; and lately the people of Ankola have sought the same assistance. Tobah has likewise peacefully submitted to the Dutch.

Tombusi, which lies across the island from Mandeling, was also conquered by the Malays; and now many Malays having gone thither as rulers, they are continually making predatory excursions in the neighboring Batta countries. The Dutch, with a view to protecting their possessions, are making arrangements to subdue it. In all probability they will succeed, and soon rule the whole country from sea to sea.

The present assistant resident came here when the Dutch first took possession of these districts. "These people," said he, "are the most docile and easy to be led of any in the world. You see the roads they have been making through the country. If at one of our monthly meetings of the chiefs I were to tell them to plant those hills with coffee, they would immediately be covered. None that I have ever seen are so likely to adopt the christian religion with a little labor." This gentleman is a Roman Catholic. A Roman Catholic priest has lately gone to Sumatra, though I do not know to what part he is destined.

After enumerating various important vegetable productions and domestic animals found in Mandeling, Mr. Ennis proceeds—

I mention these things to show that the land of the Battas is not a savage wilderness, and that it is easily susceptible of almost any degree of improvement. The climate of Saninggo, while I was there appeared mild, temperate, and light—better than any I have yet found in the East.

During the week I had constant opportunities to look around, to mingle with the people, to learn something new, and to recommend the gospel to the few chiefs and servants of government who understood Malay. The latter, however, is hard with a cold heart, an imperfect use of the language, in a strange land, and where so many objects distract the attention. Satan also is ever busy to have us wait for a more convenient season. Of all lessons I have learned since coming to the East, none have impressed me more deeply than the duty of a missionary to be completely filled with the spirit of his Savior. How unspeakably do we need the prayers of the churches on our behalf. Unless the Holy Ghost rest upon us in a greater degree than it now does, we have much reason to fear our labor will be in vain.

At one time I ascended a high hill to survey the country in the direction of Rau, which is only thirty miles distant toward the southeast. It consisted of hills and valleys, apparently under good cultivation, and containing many villages. Immediately around Saninggo the villages were very numerous. At one quite near lived sultan Peruman, an influential chief in this quarter. He was sent for by the assistant resident, and I delivered to him a Batta letter of introduction, which had been given me by the chief at Natal. He was highly gratified, invited me to come to his village or campong, and expressed a hope that I would be able to do the Batta people much good. Two days after I went, accompanied by the native clerk. We found he was out working in his field, as all the chiefs here think it no disgrace to labor.

During the week a lieutenant paid a visit to Saninggo from Fort Elhout, which is situated among the principal villages of Mandeling, nine hours walk toward the northwest. I notice it simply to add his testimony to that of all other Europeans acquainted with the Battas, that they present a most encouraging field for missionary effort, being

mild in their dispositions, friendly, docile, and although enslaved, still very little attached to their terrible superstitions.

Saninggo itself presents many inducements as a missionary station. The climate is healthy and the people are numerous. Three or four missionaries could labor here. The best access at present would be from Padang, through the Manungkabau country, as a good road has been constructed all the way.

Villages of Mandeling—Conversation with the Chiefs relative to a Mission.

Oct. 3, 1837. Set out for the principal villages of Mandeling, they being on my road to the district of Ankola. The whole of these two districts lie between two high mountains, which run lengthwise with the island. The ridge to the left I had lately crossed. The one on my right separates these districts from that of Tombusi, which is reported as being a fertile, populous country. I inquired of the natives how far it was across Tombusi down to the eastern shore of the island. They seemed to know but little of the way, and said it would require twelve days, but this probably was making it much too long.

The country through which I passed to-day was generally in a good state of cultivation. At first, near Saninggo, it was hilly but soon it spread out in a large level plain, filled with villages and fields of rice and corn. The breadth of the plain is about ten miles, and in length it may be twenty-five. Around it in every direction, the mountains seem to rise to the height of 3,000 feet. These give it the appearance of a vast amphitheatre. In the centre of this plain there are four large campongs or villages, situated about half a mile from each other, in such a manner that each one forms the angle of a square, in the centre of which is the market and the Dutch fort. I entered but one of the larger villages which was reported to contain five hundred houses. This number I supposed to be correct. The others are said to be of the same size. In the four villages, therefore, there may be about 10,000 inhabitants. And if there be, as I was informed, forty smaller villages on the plain, with each seventy houses, they may contain 14,000 more; making in all 24,000 inhabitants within a narrow compass. The population of the whole Batta country is estimated generally at one million and a half, though as yet we are left very much to loose conjectures. It

may be that their number is twice as great.

4. Early this morning one of the great chiefs came to see me. I told him why I had come, and conversed with him a while on our Savior and his gospel. He was of a quiet turn of mind, and seemed to understand very readily. He said he would be pleased himself, and he thought all the Batta people would be pleased, if I would come and live in Mandeling to instruct them. Our conversation continued near two hours, he making many inquiries concerning our religion and our country, and I giving him such information as I thought he most needed.

In the afternoon the chief officer of the fort sent to the other high chiefs, saying that a religious teacher of the white men had come, and wished to hold a conference with them. Soon after the messengers were sent, three of the chiefs arrived. The other was confined to his house by illness. This happened to be the one to whom I had a letter of introduction from the chief at Natal. The letter was immediately sent, and I began by saying that we had received a revelation from God, and that he had commanded us to go into all the world and teach all nations. Very soon a crowd from the passar collected around, anxiously looking to see what was going on between the chiefs and myself. Our conference was held in Malay, and lasted about an hour and a half, during which I spoke of sin, of righteousness, and of judgment to come. Questions were frequently put, and they often stopped to exchange a few words with one another in Batta. These were understood among the listening multitude, and created whispers and anxious looks; but all was still and in perfect order. The idea which seemed to strike their minds most forcibly was that of a future resurrection. I told them that if they wished in another season, I or some of my brethren would come and settle in their country to tell them of the Savior and all that he has done. They all said they would be delighted to have us come, and proposed that I should wait a few days and they would call an assembly of all the chief and people of Mandeling. Then I could tell them all I had now said, and they were sure every one would be glad to have us come. This large assembly I declined, thinking it unwise to make so great an agitation, especially as it is uncertain whether any missionaries from America will come to their help. Had I wished, I might have had a congregation of several thousands,

and a regular Macedonian call made out on the ministers of the gospel in America. But that call silently and piteously already exists, and the command of the Savior is added, saying, "Go."

When our interview ended, I bade them farewell. They separated and went to their homes; the multitude dispersed, and after a season of retirement, I walked out to enjoy the cool of the evening. The moon shone sweetly through the clouds; the refreshing breeze swept along; and from all sides the evening sounds of the Batta villages came over the plain.

5. This morning early, the chief who was detained by illness from seeing me yesterday, sent one of his officers with his compliments, and a fine large fowl for my food on my journey. This was considered as a token of his regard, At seven o'clock we set out for Ankola.

Mahrattas.

LETTER FROM MR. BOGGS, DATED AT AHMEDNUGGUR, FEB. 22, 1838.

Character and Importance of the Schools—Unhappy Influence of Caste.

GIVING an account of the operations of the branch of the mission at Ahmednuggur, and alluding to the meeting held at that station the preceding October, Mr. Boggs writes—

We had at that time, besides the seminary and two small boarding schools for girls, seventeen common or free schools for boys; four of these schools were in the town, the other thirteen in villages around—some near, others more remote. The most distant were twenty-four miles. The schools in the villages were commenced with the consent and generally at the earnest request of the *partel* and *koolkuruny*, the two principal officers of the village. This request was sent to us in writing. These schools were nearly all in a flourishing condition; and, as they were conducted as far as possible on christian principles, were calculated to exert a salutary influence. The books, except the geography and arithmetic, were all of a decidedly christian or moral character. The examination of the schools is taken every month and the teacher is paid according to the progress of the scholars. We have found very little difficulty in introducing our christian books into the schools. Our teachers are generally of respectable qualifications, except that they are heathen. Last year we had a school for about

three months, under the care of Mr. Ballantine, for the purpose of qualifying the teachers that we sent out into the villages. This school was beneficial in several respects. It made the teachers better acquainted with our system of instruction, and gave them greater confidence in us, as well as increased their qualifications to teach.

You will perceive that a great change has taken place in respect to schools since Mr. Read left this place. At that time it was almost or quite impossible to obtain a respectable teacher to engage to teach for us. Not long after Mr. Abbott came, a brahmin of respectable qualifications, who had been educated in one of the government schools, offered to teach a school according to our regulations. He succeeded in getting a very good school; and from that time we have had very little difficulty in getting as many schools as we wanted in the town. The government schools, from which we formerly experienced the greatest opposition, became auxiliaries, by furnishing us with a number of our best qualified teachers. The qualifications to which I allude are of course only of a literary character, for they are all heathens. Still they are compelled to teach our christian books, by which a great deal of christian knowledge is imparted to the children. These schools, of course, would be of much greater value if we could have christian teachers for them; but so long as these are not to be obtained, it is much better to have the children instructed by such as we can get, than not to have them instructed at all.

The schools are useful not only on account of the christian knowledge which they impart to the rising generation, but because that, otherwise, most of the children who are instructed in them would grow up without being able to read, and of course could receive no benefit from the distribution of Scriptures and tracts. In general, where our schools are located, there is no other school in the village but ours, and should ours be broken up, no other will be established. The poverty and avarice of the natives are so great as to exclude every ray of hope on this subject, except in some of the larger villages, and even in these, I have no hope that a school will be carried on with any degree of efficiency. In January and February of last year Mr. Ballantine and I visited nearly every important village within twenty-five miles of Ahmednuggur—particularly with the view of making examination and inquiry

respecting schools. We found only one village that had a school in any thing like an efficient state.

If our seminary should continue to have the smiles of heaven upon it, we hope that ere long we shall have more efficient teachers to aid us in the work of instruction. At the time of our last annual meeting it contained sixty scholars, and the number might easily have been increased had we had the means, and thought it expedient to increase it.

After mentioning that most of the boys in the seminary are of the Murathee, one of the higher castes, and remarking that if the mission would train up natives to exert an influence among their countrymen, it is important that they should be selected from the more respectable castes, Mr. Boggs adds—

It may be worthy of remark, that such is the state of feeling in this country, that persons of low caste can exert almost no influence, however deserving they may be, except among the people of their own caste. They are generally also inferior in intelligence and shrewdness to the higher castes. This is no doubt owing to circumstances. They are universally so regarded, and treated accordingly. They are compelled to live without the walls of the village, being considered too impure to reside within among the people. They are miserably poor, and are compelled to live upon the meanest food, including the animals, even the cattle, that die of themselves. With all other Hindoos the cow is sacred, and is never eaten. These low-caste people would not dare to take her life. This would be a sin not to be pardoned. But when she dies of herself, they hesitate not to eat her flesh. The murathees and perdashees will kill and eat sheep and goats, and some of them will even eat the flesh of the wild hog, taken in hunting; but the flesh of the cow is not permitted to enter their mouths. But enough of this digression.

This will be sufficient to show you why I think it inexpedient to lay out much money at present in educating people of low caste; for while their influence must, for a great while to come, be confined to themselves, the influence of the higher castes extends to all below them. Yet there are some reasons why we should direct our attention more to the murathee and kindred castes, than to the brahmin caste. The brahmins are more remarkable for their pride, and their disposition to look with contempt upon those that they consider below

them. They are the hereditary priests, and wish to domineer over all the other castes. They are proud to be considered the most intelligent and the most learned of the people. They are less accessible, too, to the missionary; more crafty, subtle, and designing. The koonbees, or farmers are much more frank, open, and accessible. It may be remarked, too, that the brahmins do not refuse to send their sons to marathee teachers, especially when there are no other schools in the village.

Mr. Boggs states that in the early stages of the mission scarcely a girl of respectable caste could be induced to enter one of the mission families as a boarder; but that since the power of caste had been somewhat weakened by the influence of the seminary for boys, applications were made in behalf of more girls than the mission could receive.

Generous Contributions of the British Residents for sustaining the Schools.

Of the effects of the reduction of the pecuniary allowances to the mission and the very generous and timely aid, which was received from the British residents in that part of India, Mr. Boggs thus writes—

After the annual meeting we reduced the seminary from sixty to fifty scholars, six of our village schools have been stopped; the girls were put into one school, the number was reduced to fifteen, and it was agreed that it should be allowed to sink to ten, without any accession being received. We must have continued to diminish our operations greatly, had not the Europeans of the station generously stepped forward to our assistance. The ladies at the station agreed to sustain the female boarding school at twenty scholars. The monthly subscription amounted to forty-eight rupees per month, besides 244 rupees in donations. The gentlemen subscribed in donations about 1,000 rupees towards the seminary and other operations. The paper was sent to Nassik, and the subscriptions were increased there to 1,130 rupees. Besides this more than 1,300 rupees have been subscribed in Bombay, for sustaining the operations of the mission. In accordance with the advice of our friends, we are intending to make an appeal to the charitable in this country. We shall wait to know the effect of this appeal before we cut down any more of our operations. In the mean time it is important for us to know what the Board

will be able and willing to do towards sustaining our operations next year.

The ladies expect to support the female school this year, until your means shall become sufficient. They will, I think, continue to give cheerfully until I hear from you. We have now twenty girls. But there are some reasons for having thirty rather than twenty, if you should conclude to allow us to establish the school.

Mr. Boggs states that himself and wife had been very deeply afflicted by the death of their second son on the 15th of December last, at the age of one year, and of their daughter on the 17th of the same month, aged four years. Thus God in his holy providence had left them childless.

EXTRACTS FROM THE JOURNAL OF MR. STONE AT ALIBAG.

Mr. Stone removed from Bombay to Alibag, on the continent, about twenty-five miles distant, in January 1837; where he remained, superintending the mission schools in that vicinity and performing other kinds of missionary labor till near the close of that year, when he removed to Jalna, a large city 120 miles northeast of Ahmednuggur, containing a population of 75,000.

Hindoo Ablutions—Review of a Month—Shinaga Festival.

February 5, 1837. Sabbath. When we opened our doors at early dawn and looked towards the sea, we saw a multitude of natives, men and women, performing their ablutions in its surf, and going to and from bathing. The dewem passed by our tent in a splendid palan-keen, and with his escort of one hundred men, at eight o'clock, on his way to a more sacred part of the sea to perform his ablutions. Methought what a glorious day it will be, when the king and nobles of this little kingdom, and the thousands in this capital of it, shall be seen flocking to the house of God on each Lord's day morning to worship him, as numerous as they have flocked to the sea shore this morning to perform ablution and homage to imaginary gods. Oh how my eyes would rejoice to see the dawning of such a day. It seems, if I could only get the ears of the dewem, who governs all the officers of state at his will, to listen to the gospel of salvation, he would be persuaded of its truth, and so renounce Hindooism and believe on the Lord Jesus Christ.

Of his labors during the month of February, and the prospects of the station at that time, Mr. Stone writes—

28. How swiftly has this short month rolled away! How little comparatively have I done for the enlightening and salvation of this benighted people; and yet I have endeavored to do what I could. At the commencement of the month, I had just moved into my tent and had not got things arranged. I had no school-room and preaching place erected, no teacher, no school in connection with my tent. Now I have a convenient chapel and school-room, a teacher, and high school into which twenty-two native youth have entered; viz. eight brahmins, eight Israelites, and six other castes, all of whom are readers and writers of *Balbud* and *Modh*. They are now studying arithmetic, astronomy, and geography; and are reading Genesis and Luke's Gospel. Mrs. Stone has a girl's school of fifteen scholars. Have visited the schools at Thull, Nagaum, and other places, and established two flourishing schools at Axis and Nagaum. Have conversed with and preached the gospel to some hundreds who have called on me, and who assembled at the school-rooms. In company with Mrs. Stone have visited several families and given instruction to all their inmates. Have had no anxious inquirers. It is a day of small things. But I would hope that it may be the beginning of great things which the Lord is about to do among this people. The Lord is my helper. From him only is my expectation. Oh for more of a spirit of humble, fervent, wrestling, believing prayer for the descent of the Holy Spirit.

March 12. Sabbath. Had my usual public services. In addition to my usual hearers, eight respectable brahmins, and several of other castes attended; about ninety in all. Sixteen native adults, sixteen youths, and four girls attend my Bible class at three o'clock, P. M. All the charity boys attended prayers in the evening, notwithstanding the strong attractions of the Hoola festival to draw them away.

20. This day the great Shinaga festival commences. It is one of the most licentious and shameless of the Hindoo festivals. My pundit, writer, teacher of high school, and all the charity boys have importuned very urgently for permission to attend the festival. I said that unless they could give me some good reason to believe that it would contribute to their usefulness, their happiness, or respect-

bility to attend, I, as their friend and seeker of their best good, could not grant them permission to be absent from school and their daily services. "It is our custom," was their plea: "and if we do not attend the festival, we shall be ridiculed, persecuted, and treated as outcasts." Whether they will come to me during this festival I know not; but deem it my duty to give them no leave of absence.

23. Contrary to my fears, and much to my joy, my pundit, etc., with all the charity boys in the high school, came daily through the festival. There have been great doings in the village, and in the harbor all the raja's boats have been at anchor, with ever so many flags streaming in the breeze.

Of the examination of one of his schools he gives the following account, which may give the reader some idea of the measures pursued to instil christian knowledge into the minds of the children, and the success which attend them.

April 8. Pane. We left Jambulpada at day break, and arrived here eighteen miles, eight of which were over stony Ghauts, at half past nine o'clock. At two o'clock, P. M., Mr. H. and I commenced the examination of the school, which continued till sunset. It was highly satisfactory. One hundred boys and one girl in school, more than half of whom are brahmins. A brahmin teacher, assisted by his son, a youth of sixteen years, manages the school well. There are thirty boys in the highest class. Propose to examine the school in the christian lessons further tomorrow.

9. Sabbath. The Lord be praised for the opportunity I have had this day for giving christian instruction to many. At seven o'clock this morning, all the government native servants employed in the cutchery assembled as on other days to transact revenue business. I went into their hall, and inquired if government required them to labor on the Lord's day, as on others? They replied, we must labor on this as on other days, as we have very much business to do. I said the government does not require it, but disapproves of it. They replied, we have received no orders to stop our business on the Lord's day, but we shall be very glad to receive such orders. I addressed them on the importance of ceasing from worldly affairs one day in seven, to attend to the concerns of their souls, and gave each a book to read. There are about thirty. At nine o'clock went to the school-house. About one hundred

boys and several adults were assembled. I spent three hours in hearing the two upper classes read in the Scriptures, questioning them, and giving them instruction. Then had a recess during the heat of the day. At three o'clock, P. M. went again to the school-house, examined the scholars in the religious lessons they have committed to memory, preached the gospel to them and to several adults, and distributed a number of books. This school is a good one. The scholars have learned their christian lessons well. I closed the services with prayer, the first time, I presume, they ever heard a christian prayer in school. Returned to my lodgings at dusk, quite exhausted. May the seed of life sown to-day, yield a plentiful harvest in due time.

Siam.

REPORT OF THE MISSION FOR THE YEAR 1837.

Mr. Johnson has devoted his time principally to the acquisition of the Chinese language, and giving instruction to those who speak it; while Mr. Robinson and Doct. Bradley have aimed to prepare themselves for labors among the Siamese population. This division of the labor of the mission should be kept in mind by the reader.

Health—Difficulty of acquiring the Chinese and Siamese Languages.

In rendering to the Committee our annual report, we feel constrained to speak first of God's abounding mercy towards us and our families during the period that has elapsed since our last joint letter in November 1836. Although among the most unworthy of all his servants, our Heavenly Father has not suffered death to come within our families, nor a tropical sun nor a peculiarly hostile season to alarm our fears, or exert its baleful influence upon our constitutions.

The acquisition of the Chinese and Siamese languages, so as to speak or write either with purity or freedom, is a herculean work, and demands constant, long, and patient application to accomplish it. If we are not much mistaken, the christian public have yet very incorrect impressions respecting this part of missionary work. So many reports have been made of missionaries, but six months or one year or two years in the field, being able to preach the blessed

gospel and translate the Bible in the language of the heathen about them, that it has become a general impression that the barriers erected by the confusion of languages are nearly demolished, and that a newly arrived missionary has little else to do but to go forth and talk and preach to the people with animating hopes that he will be understood and believed. Such an impression is exceedingly wide from the truth. It is indeed true that a missionary of but ordinary talents can speak many words of a foreign tongue after a few months residence among the people, and he can use them fluently after one year. But it is by no means true that he can speak their language tolerably with one or even two years unwearied application. After all this expense of time and effort, the missionary will find, unless he be a prodigy of a linguist, that he is but very imperfectly understood, especially when he speaks of spiritual things. He may, indeed, in one year or less, qualify himself to communicate gospel truths intelligibly to his teacher, because from long experience he becomes acquainted with the words which his pupil mispronounces, and with his imperfect and peculiar idiom. If, therefore, the teacher be a man of quick apprehension and an independent writer, the pupil may be able to compose tracts in a perspicuous style, and thus publish the gospel, long before he can preach it extemporaneously.

The difficulties that we have to encounter in the acquisition of the Siamese and Chinese languages are in several respects peculiar to us. Among all the languages spoken on the earth, it is not probable that any can be found so difficult of acquisition as the Chinese. In the study of the Siamese language we have had but few, and those very slender helps. Books with the name of dictionary, vocabulary, and grammar we have, it is true; but these books were merely undigested, unarranged notes of the first impressions of individuals who preceded us.

Notwithstanding these peculiar difficulties, we are able, by the blessing of God, to report some progress in the acquisition of these strange tongues. We have now the most satisfactory evidence that, so far as language is concerned, we can make the poor heathen about us understand the fundamental doctrines of Christianity by extemporaneous instruction; and that we can now write tracts which can be understood by the common people.

Preaching, Printing, and Schools for the Siamese.

At the time of writing our last annual letter our instructions to the Siamese were limited chiefly to a short lecture at the dispensary every Sabbath, a weekly meeting of the female patients, a daily exhortation to all the patients, though very imperfectly performed, and the sparing distribution of a tract of eight octavo pages imperfectly written by Mr. Robinson. Since that time the Lord has enabled us to continue the Sabbath and daily exercises at the dispensary, with constantly increasing power of the language, and with increasing interest on the part of the hearers.

Referring to Mr. Robinson's visit to Singapore, where he last year spent some months for the health of his family, the missionaries add—

During his absence he translated the gospel by Mark and the three epistles of John, and in various ways, we trust, promoted the cause of missions. But it should be stated that these translations are but the first essays Mr. Robinson has made in this department of labor, and cannot by any means be expected to be ready for the people. To make a literal and intelligible translation of Scripture in a heathen tongue, is, if we are not much mistaken, more difficult than any other service devolved upon the missionary, and therefore requires more time and care than any other work. Indeed, such is the nature of the Siamese language, that we almost doubt whether it is possible to make a strictly literal translation of the Bible in that tongue, that will be intelligible to the people.

The Siamese printing at the mission press during the year, consisting of Scripture extracts, other small religious books and tracts, and elementary school books, amounted to 13,300 copies of different works, and 840,300 pages.

The small school noticed last year as under the care of Mrs. Bradley she has kept in operation with occasional interruptions from ill health until now. It consists at present of three very promising Siamo-Chinese girls, aged about twelve years, a little boy aged thirteen years, whom she has redeemed and supports by the donations of Clinton Sabbath school, two lads which have been redeemed from perpetual bondage to be educated and trained up for usefulness, and two other lads. These children, to-

gether with some four or five others, have also constituted a Sabbath school which Mrs. Bradley has had in operation many months.

The urgent request of a number of individuals to be taught English has induced Doct. and Mrs. Bradley to undertake the teaching of two classes in the evening. Doct. Bradley has under his particular care two young noblemen, three Indo-Portuguese of a little more than ordinary rank, and one young man now employed by Mr. Robinson for a teacher, a person of fine native education. Mrs. Bradley has under her care six promising lads. All these individuals are making very satisfactory advances in their studies.

Tract Distribution—Proportion of Readers.

Of Siamese tracts the whole number of octavo pages, distributed since last December is 293,615. The Siamese have from the first manifested a great eagerness to get our books. It continues to be so great that it is wholly impracticable to go forth on land and distribute tracts in the dense parts of Bankok. The crowd that instantly gathers is overpowering. But in a boat one may go into most parts of the city, distributing tracts with comparatively little embarrassment from the crowds of book beggars, while he will have as many applications as he can well attend to. When the people congregate in great numbers on the shore to which the missionary approaches, to beg for books, he has the advantage of being able to push off at any moment when the crowd becomes too tumultuous. Formerly we gave books to all who earnestly begged for them; but of late we have judged it wiser to give them, with few exceptions, to those only who can read. Had we continued to give to all who begged, our books would now well nigh have been spent, and there would be much reason to fear that the large majority of them must have fallen into the hands of the priesthood and by them been piled up where never a man out of the priesthood, and but few in it, would learn their contents. Not that the priests are jealous of us and wish to defeat our purposes; but they have an unaccountable and insatiable desire to get large stores of our tracts. They often seem not to care if they are all of a kind, provided they are large. Therefore we rather discourage the hosts of begging priests, and seek to put our tracts into the hands of intelligent laymen, in va-

rious parts of the city and country, urging them to read what they receive carefully, and expound and lend them to their neighbors. Experience has taught us that the eagerness of the people to receive our books is by no means a certain evidence that they are desirous to learn their contents. A view of this fact has induced us to take a different course and instead of throwing our books broad cast to the people, we distribute them with great care and discrimination. We wish to make the people feel that our books are precious in our estimation, and cannot be given away at random. While it is too true that there is a vast amount of base unprofitable curiosity on the part of the Siamese, which now excites them to obtain our tracts; it is also true that there are those who manifest an earnest desire to know what they contain. Did our limits allow, we might relate many facts touching this point. Many persons come from a great distance for the express object, they say, of obtaining our books. Some request that they may have the beginning, that is, the foundation tract, for the purpose of learning the history from the bottom. Having taken a tract of the kind they wish, and having returned home, they come again after a few days, and relate much of what they had read, and beg that we would give them the next tract in order. Sometimes they come and ask questions upon what they have read with an apparent desire to know the truth. Not unfrequently they come with a cavilling spirit, and wish to entangle us in something we have written or said. One person having received and read the life of Christ, presented a written letter stating that the Lord Jesus had commanded his disciples to give to all that ask; and if a man should ask one thing of a kind, the disciple must give two of the same kind. Now, said he, I come and ask four ticals. If you are true disciples of Jesus, you will give me eight ticals. He was answered and sent away empty of course. Soon he renewed his request, and made other quotations from the Life of Christ, which he also perverted, (evidently intentionally) to see what he could do. This letter concluded by saying that if the request was not granted, he should know for a certainty that the disciples of Jesus did not obey the doctrines of their own religion, and that Jesus and his religion were all a farce.

It is cheering to hear many individuals asking questions concerning the acts of Christ, which clearly proves that they have read the Life of Christ through, and

that they understand much of its contents. One individual said the Life of Christ was probably true, because it was written soon after Jesus ascended to heaven, by four of his disciples, who lived in different places, and had no agreement together, and did not write at the same time; and yet the several accounts all agree; and that their four histories were distributed among the people of the same age and country in which Jesus lived and performed his wonderful works. Therefore, in his opinion, it was almost certain that our religion was the true one. Very many have given a correct account of the creation of the world, the fall of Adam, and the flood, which they had learned from the Scripture facts. We have very pleasing evidence that little children, as well as the more learned, understand the tracts which we have printed, and manifest a lively interest in the facts they relate. We are in the habit of catechizing the children of the Sabbath school and the native members of our families upon what they had heard us read at the opening of the school or on the day before. We have often found them as prompt and as correct in their answers as children thus exercised in America. Such are a few of a multitude of facts which we might relate, affording us pleasing evidence that there is little danger of a failure in our tracts from the want of good idiom or a perspicuous style. Indeed the plan by which we have prepared them is such, that it is scarcely possible that they should be other than good Siamese.

We have bestowed some pains to ascertain the proportion of readers among the Siamese. One thing is very true, they are far more of a reading people than the Chinese who live among them, and probably far more so than the most favored communities of China. The Siamese written character is very simple, and the combination of letters is of very easy acquisition for the natives. Children from ten to fourteen years old can be taught to read Siamese books tolerably well, in a period ranging from three months to one year. This is a common progress. Many can learn to read in two or three months. Hence there is scarcely a family where some one or more of its members is not taught to read. A large portion of the male children are sent to the wats, or temples, for their education. Some of them are taught at home by their parents. A few of the females are taught in this way, and others learn to read by dint of

their own effort, after having arrived at womanhood. We should judge that at least one in six, of all the Siamese males above fifteen years of age, can read intelligently, and probably one in forty of the females. If such be the fact, Siam opens a wide and inviting field for the press, and its mighty power is now urgently demanded.

From a persuasion that the medical and surgical treatment of the sick among the heathen, however much interest it may excite, and however much good it may seem to accomplish, is not to be compared with the humble and noiseless work of enlightening souls, Doct. Bradley has been induced to give a less portion of his time to this department of labor this year, than he did the year preceding. It became necessary that some limits should be fixed upon, as to the amount of time which he should devote daily to the treatment of the diseased. If he were to treat all who apply, he would have scarcely a minute left for the discharge of other and more important duties; and his influence as a missionary, in spite of the vast amount of disease he might cure, and the fame he might acquire, would be comparatively small. Divine providence seemed clearly to indicate that, in the great dearth of christian instruction among the Siamese, it was his duty to spend a large portion of his time in writing and publishing tracts. Let it not be understood that we would relinquish our dispensary. Far from it. We would sustain it by every judicious means. To the poor that congregate at the dispensary the gospel must be preached. But we would not have other more important departments of our labor suffer for the sake of sustaining this. The teaching at the dispensary has been confined chiefly to the miracles and instructions of Jesus. All new applicants have been presented with a tract. Those that could read have had one of the largest tracts, while those that could not read have had one of the smaller ones. Many persons have lingered about the dispensary and many others have been constant applicants.

In consequence of having paid less attention to the treatment of the sick the past year than the year previous, and to the fact that the people are beginning to learn that the American doctor cannot heal every thing, our annual number of patients is less than last year by more than one third. The whole number registered during 1837 is 1839. The number recorded within the two years is 5,489. Doct. Bradley has this year had

a greater proportion of interesting cases than he had in 1836. He has performed many important surgical operations, and a large proportion of these have been followed with complete success. The blessing of God has also attended the medical practice of the dispensary. We believe a large amount of disease has been radically cured, and nearly all the patients more or less benefitted.

Schools, Tract Distribution, and Proportion of Readers among the Chinese.

Our Chinese school commenced in the month of August, 1836. It opened with apparently favorable prospects, soon numbering twelve or fourteen scholars. The novelty of a fine school-house added probably to its temporary popularity. At the close of the year the regular daily attendance was not above eleven scholars. From the commencement of the year 1837 the school gradually diminished in numbers to its close in October following, notwithstanding very frequent visitations of the school, examination of the scholars weekly three or four times, and special efforts to advance them in their studies. The parents were likewise repeatedly visited and urged by the most stirring motives we could present to their minds, regularly to send their children to the school. They usually made very fair but never fulfilled promises. The following are among the more prominent obstacles to day schools among the Chinese, namely.

1. The frequent seizure of the scholars by the nobility for play actors. In consequence of this oppressive and tyrannical custom parents are much afraid to send their children to school.
2. The prejudices of the Chinese against christian books and christian instruction.
3. The apathy of most parents with respect to their children receiving a Chinese education.
4. Their partial interest in sending their children punctually to a free school, because it costs them nothing, consequently they retain them at home on the most trifling pretences, or suffer them to run at large when they should be at school.
5. The extreme poverty of most parents. They say they cannot spare their children from home.
6. The utter impossibility of procuring faithful and well qualified teachers. The children of the late school made rapid improvement compared with Chinese schools in general; but the pupils

being young, few of them have advanced very far in their knowledge of the Chinese character. We have, however, indubitable evidence that through the reading of christian books and verbal instruction, during the week and on the Sabbath, they have been taught the folly of idolatry and made acquainted with some of the cardinal doctrines of the precious gospel.

The distribution of tracts among the Chinese during the past year has been limited, compared with that of former years, from the fact of their having formerly been more freely distributed than was perhaps judicious. More protracted and particular inquiry has convinced us that mistaken views have been entertained in respect to the number of readers among the Chinese. They have often been represented as peculiarly a reading people. But we are constrained by stubborn unwelcome facts to believe they are not. Doubtless among the hundreds of millions of China there are many Chinese learned in the literature of their own country. But considering the extreme poverty of most of the Chinese, the time and money requisite to acquire a tolerable knowledge of the Chinese character, and the very limited patronage of government in the matter of general education, can it be supposed that a large proportion of the people can be intelligent readers. Few Chinese can read well under ten or twelve years of hard study, and if previous to that period their course of study is broken off, the time, labor, and money expended in school are well nigh lost. Of Chinese females, in all probability, not one in a thousand can read; and intelligent Chinese teachers agree in asserting that of the adult male population in China itself, not above three or four in a hundred are general readers. As, however, the emigrants to foreign countries are generally among the poorest of the people, the proportion of readers among them must be still smaller.

Openings and urgent Call for more Missionaries.

The earnest appeal for a large reinforcement of the mission, made by these brethren a year ago, and printed at page 237 of the last volume of this work, will be remembered by the reader; and while he sees in what language of increased earnestness the call is now repeated, and how much more widely divine providence has opened the door of entrance, he will be pained to know that six or seven missionaries already ap-

pointed and designated to this mission are detained from their work because the funds of the Board are not adequate to send them forth.

The experience we have gained by another year of labor since we sent the Committee our joint appeal for help last year, has not convinced us that we then plead for one more laborer than was and is absolutely needed. We only wish that it were now in our power to plead in eloquence that ever burns for the same number; and if it did not seem utterly hopeless, we would pray send us double that number, nay send us one hundred missionaries, with all possible despatch. The Lord has opened a wide door in Siam for the promulgation of the precious gospel. Indeed it would seem that the whole country is open for missionaries. Of Bangkok itself, and the country to a great extent about it, there is no doubt. Of Chantaboon with its villages, Bangplasoie with all its villages, and Uthia with all its villages—there remains scarcely a doubt that all are accessible to the servants of Christ.

GENERAL LETTER FROM THE MISSIONARIES, DATED FEB. 1, 1838.

Further Request for a Reinforcement of the Mission.

In addition to what they had written in the report of the mission, the brethren some months later send the following urgent appeal for aid to strengthen and extend their operations.

We address you at this time to lay more definitely before the Committee our urgent need of more help. Mr. Johnson and wife have now left us for Singapore, on account of Mrs. Johnson's ill health. Thus the last missionary to the Chinese in Siam has been, temporarily at least, removed.

A few month's since Mr. Reed, of the Baptist mission, was removed by death, and soon after Mr. Dean, of the same mission, left on account of ill health; and now not one is left to preach the gospel to the multitudes of Chinese in this kingdom. Our hearts are pained at the thought that a great part of the labor of these dear brethren must be lost, because there is no one to enter into their labors. Had others been sent before their removal, an immense advantage would have been gained. The ground obtained could at least be held. But now the field is left to the enemy. A missionary who has been in the field for

some time, can impart to another recently arrived, more important assistance in relation to the people, their habits, language, and modes of living, etc., in a few months, than can be obtained alone in years. But these advantages are lost in respect to the Chinese mission in Siam.

Our strong reason now for more help is, we are so few, that one more removal, or at most two, will put a stop to the Siamese mission; and a number of the best years of our lives would be almost thrown away, to say nothing of the money expended.

We speak thus freely, because we have confidence in the Board, that they will do all in their power to sustain us, and free us from the discouraging prospect of having the mission end with our ability to labor.

Whatever doubts may have formerly existed respecting a number of missionaries being allowed to enter Siam; there can now be no doubt, that as many as the Board can send, can be located here.

So important is this field that the brethren at Singapore, a short time since, concluded it was best for Mr. Dickinson to leave and come here. But while the matter was agitated, news of the embarrassed state of the Board reached them, when it was concluded best to wait till they should have time to hear from the United States.

We still hope that ere this reaches you, missionaries will be on their way to Siam. Should this be the case, we are all of the opinion that it would be best to proceed to Siam as soon as possible, and not tarry at Singapore in order to acquire the language.

Our prayer is that the Lord of the harvest will speedily send forth more laborers into the harvest already ripe; and direct all your efforts, and crown them with his richest blessing.

JOURNAL OF DOCT. BRADLEY ON A TOUR IN THE COUNTRY NEAR BANGKOK.

DOCT. BRADLEY in making this excursion proceeded up the Bankoknoi river, a stream which unites with the Meinam at Bangkok, till he reached the Bang Yong canal, through which he passed into Tah Cheen river; then descended that river about seventy miles, and passed through the Mhahtai and Bang Luong canals to the Meinam river at Bangkok, making a circuit of about 160 miles. Doct. B. took with him a quantity of books and tracts for distribution.

Desire for Books—Lakonchasee—Manufacture of Sugar.

Of one village near which he stopped, Doct. B. writes—

Jan. 11, 1838. From the appearance of the place I thought that nobody could be found to whom I could publish the gospel, and therefore I was quite discontented. A little settlement was in sight behind the bushes, on the opposite side of the canal, but I could not think of wading through the canal and the swamp to it. But the Lord was better than my fears. While eating my breakfast a man from the hamlet just named came and made several interesting inquiries about the religion of Jesus. I talked and read to him until I became hoarse, and then gave him the Life of Christ and a copy of the Ten Commandments, and told him to return home and inform his neighbors what he had heard and seen. He went, and quickly brought with him some eight or ten of his neighbors, whom I also instructed and furnished with tracts according to their reading capacities. It is a most encouraging fact that a large proportion of the Siamese can read intelligently. It is next to impossible to find a company of adults, from five to ten in number, destitute of readers. This cannot be said of any other heathen people with which I am acquainted. The inhabitants of the little settlement I have mentioned make it their sole business to aid travelers in drawing their boats along the Yong canal across an immense plain.

As I passed along the canal, being drawn by three of my company, I came to a little hamlet, from which issued out, I should judge, nearly all the males, and begged for books. It appeared that one of my auditors in the morning had come hither and forewarned the people of my coming, and therefore they were on the look out for me. I gave books to such as could read. May the Lord shew his salvation to these infants in knowledge and cause his praise to be perfected in their renewed lives. I am allowed the comforting hope that God will bless such instrumentality. While passing through that canal I gave tracts to several intelligent persons, who live far up the Tah cheen river, where probably very few, if any, christian books have ever gone.

The sugar plantations and mills mentioned below as abounding on the Tah Cheen river will aid the reader in forming some idea of the re-

sources of the country, and the progress made in the manufacture of this article.

I passed down the river about two miles, and came to the capital of the province of Lakonchasee, called by this name. It was just at sunset, and I felt in haste to reach the sugar factory of a particular friend before dark, and therefore did not stop to explore the town. From the view I had of the place from the river I should judge that it contains not less than 8,000 souls. I am informed that they are chiefly Siamese. The houses are built of bamboo, much as the bamboo houses of Bankok. I saw not one brick house, and I believe not one board. Still, there was a tidiness in the aspect of the place which I have seldom seen among the Siamese. The country is all open about it, with scarcely any thing that can be denominated a forest tree, within the whole circumference of vision. There are a few beautiful clumps of bamboo adorning the river's banks. Plantations of the sugar-cane and plantains are abundant. The river pursues a very meandering course, the banks of which being but three or four feet above the water and chiefly cleared, its elegant flexions are therefore displayed to the best advantage. I passed several sugar establishments, whose groanings I heard at a great distance. I stopped at two of them only, to inquire after the place of my destination. I was uniformly told that the place was probably below, as the great body of the sugar works were there. At length I concluded to put up in the boat for the night, and pursue the search on the morrow.

12. Arose early and passed down the Tah Cheen river with a favoring tide. Saw fifteen or more immense sugar factories, all situated near the river. Found my Chinese friend about mid-day, who welcomed me with all his heart. He is the master of a large sugar factory. He was formerly my patient, whom I treated for the habit of opium smoking. He expressed unbounded gratitude for what I had done for him, and thought that he was nearly cured. Taking me by the hand he led me to see all his works, and made himself very interesting by his explanations.

The Tah Cheen river is much more pleasant than the Meinam below Bankok. The banks are generally cleared, with occasionally a beautiful clump of bamboo. Here you will see a cane plantation, tall and thrifty, waving before the wind. There a garden of plantains. There an orchard of cocoa-nuts and bee-

tle-nuts, and then occasionally a paddy field, from which the paddy has been recently ingathered, will appear to make up a variety. As you approach the sea, the shores are lined with swamps of the atap. I found the water of the river fresh, until within twenty miles of its mouth.

Arrived at nine, P. M., at Tah Cheen village, having passed an hour before, on my right hand, a large settlement of Peguans called Bang plee. The population of this place is probably not less than 6,000; and that of Tah Cheen about 5,000 Siamese.

Doct. Bradley reached home on the 13th. The following are his concluding remarks—

On reviewing the excursion from which the Lord has mercifully returned me, I feel constrained first, to bless God that he has permitted me to perform it. I trust that some good will result from the excursion; at least, that it will encourage the hope that christian missionaries may, without any hindrances from government, establish themselves at several posts on Tah Cheen river. It appears that there are two or three villages sufficiently large to justify the expense of establishing a mission at each. These villages are situated on a noble stream, connecting no doubt many other towns at the north of no less consequence. It would seem that one missionary ought to be sent to the five or six thousand Tah Cheen Chinese, who are employed in the sugar works in the province of Lakonchasee; one or two to the Siamese at the town of Lakonchasee; and one or two to the Peguans at Bang plee. It appears to me that idolatry has not so strong a hold upon the hearts of the people in that country, as upon those in Bankok; and that there would be more hope of establishing the gospel among the former, than among the latter.

Secondly, It would seem that the population of Siam is not so great as one is inclined to judge by traveling merely in the vicinity of Bankok. The portion of territory which I have encompassed is no doubt among the best in Siam in point of soil, and certainly it is as favorably located as any other part, and yet it appears to be but sparsely inhabited.

It seems to be highly desirable that the missionaries destined to this field, but now detained at home, should with little delay be in the important places mentioned above, diffusing christian knowledge among the dying population.

Singapore.

REPORT OF THE MISSION FOR THE
YEAR 1837.*Studies of the Missionaries—School—
Blocks for Chinese Printing.*

The main object of the respective members of the mission during the year has been the acquisition of the language, in which all hope they have made some progress. Mr. Dickinson was very considerably interrupted in this respect by his voyage. Mr. Tracy has found much more time to study than in any previous year, except the first after his arrival in China. Those engaged in the study of Malay have found it much more difficult than they anticipated. Great mistake prevails on this point: for while it is, doubtless one of the most simple languages of the East, it is still true that it will require years of study, to be able to read, speak, and write the language with ease and accuracy. Those who have asserted the contrary would probably find it exceedingly difficult to read a single page in any native manuscript. There is a sort of jargon in use among those Malays who have mingled much with Europeans, comprising most of the ordinary words used in commercial transactions and domestic affairs, with little or no reference to native idiom, and this may be acquired, to a certain extent, in a short time; but, so far as our purposes are concerned, such a statement conveys an idea altogether erroneous.

During the year twenty-one boys were received into the school, three of these were for various reasons dismissed, or rather, after trial, rejected as unsuitable; so that the number remaining at the end of the school year (say last February) was eighteen. Of these, three will not probably return. It may not be uninteresting to state that the average of the ages of these fifteen who may be regarded as belonging to the school, is eleven and a half years.

The progress the majority of the boys have made is to us a matter of grateful acknowledgement to God. An expression of our feelings on this point would convey to those in America an improper impression of the real situation of things and we therefore refrain. For while we may say that our highest expectations have been exceeded, the experience of the year has deepened our impressions of the arduousness and extent of the labor before us in this department.

The attachment of the boys to us and their confidence in us, have, as far as we are able to judge, steadily gained strength, in proportion to the time they have been with us. The anxiety to gain knowledge, manifested by some of them, has been truly gratifying. And when we recollect that they are mere children, and heathen children too, our hearts have been encouraged to go forward cheerfully, hoping through God for the happiest results in time to come.

In reference to the school we have only to say further, that after the most mature deliberation, we are constrained to believe that it is decidedly the most important department of labor connected with this mission, and the progress of the Redeemer's kingdom in this part of the world. We have asked ourselves the question, What would be duty in reference to disbanding our little company of scholars and closing the school? While, of course, we recognize the authority of the Committee in the matter, we can only say we know of nothing we should do with so much reluctance.

Blocks have been prepared for the Life of Christ, of Moses, Joseph, Daniel, John, and Paul, and two or three other tracts by Mr. Gutzlaff; for a revised edition of Milne's Village Sermons, Medhurst's Harmony of the Gospels, the Gospels and Epistles of John in Japanese; for more than half the New Testament in a small character—a pocket edition; for the monthly numbers of the Chinese Magazine, and a few other small tracts.

Leang Afa has prepared the copy sent us from Canton for the workmen, and read the proof sheets most of the year. The superintendence of this department has, therefore, cost comparatively little of our time.

*Preaching by Afa—Siamese Printing—
Book Distribution.*

Leang Afa has held a religious service with the printers and others regularly on Sabbath morning. The attendance has been small, and we fear no good has been done, unless it be in the instruction of the three or four who profess to believe in Christ. It has doubtless been useful to them; and others have learned what may hereafter do them good, though they slight it at present.

Afa has also preached at a house hired for him in town, during several months of the past year. We were anxious to make the most of his services, and to try

the experiment of having preaching in the midst of the Chinese. We hoped Afa would be able to collect a considerable audience; but our hopes have been disappointed. Few attended besides our printers and others connected with us; and Afa gave up the service a few weeks ago, in despair of doing much good by it. It may be that a preacher of more animation, and one who would take more pains to prepare for preaching, might be more successful in efforts of this kind than Afa has been.

Three individuals have expressed a wish to profess Christianity the last year; but we have little if any hope that more than one of them knows what Christianity is. That one is a young man who came from China with Afa, and has been constantly under his instruction. As none of us can speak his dialect, our best evidence of his piety, is the good opinion Afa has of him.

An edition of one thousand copies of the Gospel of John in Malay has been printed with a part of the Acts. Also two tracts in Malay—one of eighteen pages, three thousand copies. The other of sixteen pages, two thousand copies.

In Siamese part of a fount of types has been cast, for present use, by request of the Siamese mission, from the old matrices, and will probably be finished. Mr. North has been busily engaged the latter part of the year, with Mr. Robinson, in commencing the cutting of another fount, on a new and simple plan. If this attempt succeeds, we shall have a fount far superior in convenience, beauty, and accuracy, to any other.

Compared with former years scarcely any thing has been done in this department, directly, by the members of the mission. Their time has been occupied by the study of the language and the various duties alluded to in the former part of the report.

A considerable number of Chinese tracts and portions of the Scriptures were distributed on board the Chinese junks last spring, and others have been sent to Batavia, Siam, Burmah, and Rhio; besides those to Macao and Canton for the voyage up the coast of China. In Malay little has been done. Perhaps we ought to say that we are thoroughly satisfied that book distribution has been carried on too extensively in previous years, and that the ability of the Chinese and Malays, and other natives of the Archipelago to read, has been greatly overrated. From all we have been able to learn on the subject, we are of opinion that only a very small proportion of the

Chinese out of China can read intelligently. In regard to the natives of the Archipelago it is much, very much worse.

Syria and the Holy Land.

REPORT OF THE STATION AT JERUSALEM FOR THE YEAR ENDING MARCH, 1838.

Native Assistants—Cholera—Arabic Service on the Sabbath.

In June last our native assistant, Tannoos Kerem, whose services were engaged some months before, arrived with his family at Jerusalem. He was employed as teacher of Arabic to some of our number, and also as scribe and assistant translator. This man is nominally a member of the Latin church; with which, however, he has now no fellowship. He has long been in the practice of reading the Scriptures and other books circulated by our missionaries, and is much enlightened. He is a man of good sense, of much seriousness of character, and takes a lively interest in the work of the gospel in this country. During the ten months of his residence in Jerusalem, he has made many acquaintances; he seems to be respected, and to be exerting a good influence in the community.

During the latter part of June and the early part of July, our city was visited by the cholera, which, in the space of three or four weeks, carried off about four hundred of its inhabitants. The people were thrown into great consternation. Active business was nearly suspended; the shops were shut; and the streets deserted. Our little missionary circle were mercifully preserved; and we were enabled to do something for the relief of the sufferers around us. For several weeks we all, including Mr. Homes, laid aside our ordinary studies and labors, and devoted our whole time to the sick and afflicted. A large number, nearly all, indeed, to whom we gave medicine, recovered; and multitudes more were relieved of fear and anxiety, and perhaps preserved from the disease, by means of the seasonable advice or the friendly sympathy which they received. While thus engaged in doing good to their bodies, a wide door was opened for giving instruction suited to benefit their souls. In almost every instance, the sick and dying, with their friends and neighbors, listened with re-

spectful attention to the spiritual instruction that was given, and appeared thankful for it. How much of what they heard is remembered we cannot say. But during the season of sickness our acquaintance was considerably extended, and we have reason to think that a favorable impression was made upon the community generally. Some, who before were cold and distant, now treat us as their best friends. Our gratuitous attentions to the sick, especially to the poor and friendless, appeared to many strange and wonderful. They are not accustomed to receive, and do not expect, even from the ministers of religion, those visits of kindness and sympathy which in our country are always justly expected in seasons of affliction.

During the prevalence of the cholera, finding that the people were more than usually inclined to be sociable, and their minds made somewhat solemn, we made a new attempt to induce a few of our acquaintances to meet with us on the Sabbath for social religious worship; and we succeeded beyond our expectations. Eight of the natives attended on the first Sabbath, twelve or fifteen on the second, and twenty on the third. Several of these were persons who had been our patients, and recovered from an attack of the cholera. For several subsequent Sabbaths the attendance varied from ten to twenty-five. The exercises were reading the Scriptures, with brief expository and practical remarks, and prayer. It was thought that a meeting of this character might be rather more attractive, and less likely to excite opposition, than one for formal preaching. Still further to avoid the appearance of opposition, the meeting was held at noon, an hour when there is no religious service in any of the churches in the city.

About the middle of September, at the close of one of our services, notice was given to the congregation, that on the ensuing Sabbath, after the usual exercises of reading and prayer, they might expect preaching. The experiment was regarded as a somewhat doubtful one; but the people appeared pleased with the arrangement. On the Sabbath following, the number present was twenty, and the word preached was listened to with very gratifying attention. For five or six Sabbaths the attendance varied from twelve to twenty-five. Then, for a few weeks, there was a falling off; after which, however, the number again increased, and during the last two or three months there has been an average attendance of about twenty. Frequently

as many as twenty-five, and occasionally more than thirty have attended. The Rev. Mr. Nicolayson has, since his return in October last, kindly assisted in conducting this service; uniformly attending the meetings, and taking his turn in preaching. While it has not been our object to give prominence to those points which would most quickly disturb the prejudices of the people, and excite unprofitable controversy, we have endeavored continually to exhibit the vital truths of the gospel, and to expose and rebuke prevailing sins and errors, with the utmost plainness and fidelity of which we are capable.

As to any striking visible results from these our humble labors, this commencement of Arabic preaching in Jerusalem, we have little to say. We trust they are not altogether in vain. We trust that some, at least, are increasing in the knowledge of divine truth. Many have learned as much as this, that the object of the meeting is not to proselyte men to a sect, but to reconcile them to God. Still we have to deplore, with humiliation and sorrow, the absence of that special divine influence which alone can render the word effectual to the conversion of sinners. At the same time it should be acknowledged, with special gratitude to God, that our little meeting has been suffered to exist so long, without the slightest opposition, so far as we know, from any quarter. This truly is more than we expected. Among our hearers are frequently persons from Bethlehem, Beit Jalah, and Ramallah; and some of the priests from the two last mentioned villages have occasionally attended and expressed their gratification with the service.

Boys' School—Girls' School—Sabbath School.

Boys' School. A school for boys was opened in August last in Jerusalem, taught by a native Christian of the Greek church. He began with seven or eight scholars, but the number soon increased. Although not a well educated man, he was, all things considered, the most suitable person we then knew to take charge of the school. He appeared interested in the work of teaching, and to devote himself to it with commendable zeal and fidelity. The proficiency of most of the boys was very gratifying. The books chiefly used are the psalter, the New Testament, and a small catechism. In the course of a few months the number increased to twenty-four, which it was

ries. What can prevent the emigration of Americans to the west? A strong barrier raised sky-high, would be pulled down so low that every little child that should come to it, would step over and not stumble. The boundaries of the Cape colony may remain as they are now fixed—what will the English subjects care? These boundaries are not impassable, and it is not in the power of government to make them so. What has been said about the danger of natives destroying the colony, is not worthy of much regard. It is just as probable that the abused western and southern Indians will destroy the United States. I now beg that you will not for a moment suppose that I defend any system of encroachments made by civilized on savage nations. I only think they cannot be stopped, while others seem to think they may. Savages must be christianized. There is no other hope for them. In the work of making the natives around us Christians, we must expect much hindrance from nominal disciples of our Lord. This need not discourage, but should lead to the use of more abundant means and efforts; and that immediately. The natives of this region are sinking for the last time. A speedy destruction awaits them, unless the means employed for their salvation shall be soon tenfold multiplied.

Relative to Moselekatsi, in whose country Mr. Lindley formerly labored, he adds—

Poor Moselekatsi has become a vagabond. Lately I received a letter from Mr. Edwards of Kuruman, in which I am informed that this chief has been attacked and plundered four different times; once by the Boers, once by Dingaan, once by the Corannas under John Bloom, and once by the Griquas of Philipolis. His power is now so broken that one commando after another will follow him as long as he has fifty head of cattle remaining. Many of his people have been destroyed, and a great part of his cattle taken from him. He now experiences what he has done to many others. Surely the wicked shall not go unpunished. The distress of his people must be very great, driven from their cornfields, and robbed of their cows, many of the women and children must perish with hunger.

When I look at the condition of Africa, I cannot but think that the christian church is behind in the work it must perform, not much less than eighteen hundred years. While at home I thought

the church was doing something creditable; but now all that is doing appears too little to be deemed acceptable to him, who was made a sacrifice for a world of sinners. Some individual Christians may be living as they should; but think of the church, its numbers, its wealth, its means of doing good. In what service are these numbers engaged? How is it their wealth is employed? How are these means for doing good regarded? I have been tempted not to tell the heathen how long since Jesus Christ was crucified. They ask, if this be true, why is it that neither we nor our fathers have heard of it before? My face has burned with shame while I have answered them, the church has not cared for your souls. This embarrassing inquiry of the heathen would well nigh close my mouth, were I not able to vindicate the love of the Savior, who long ago said, "Go ye into all the world and preach the gospel to every creature." Instead of taking heathen home to see Christians, the better plan, perhaps, would be, to bring all Christians out to see heathen.

On the 9th of April, 1833, Mr. Champion writes from Port Elizabeth, a station of the London Missionary Society, giving some account of the prospects of Dingaan's people, and his own views of the missionary work in that quarter.

I look upon the state of the Zooloo country as for a long time unsettled. The Boers have not the flat country of Moselekatsi, not his small number of people to contend with; and as long as Dingaan can command a hundred men, he will send them against the farmers. Now when the farmers settle in the Natal country, wo to the natives under their control. The history of the Hottentots will be but their history, only there at Natal, will be no protection from government. That the people will be scattered by the guns of the farmers, there is no doubt; and there may be, after the rage for plunder is over, tribes or parts of tribes accessible among the mountains interior and towards Delagoa bay. Now should this be the case, I am willing to spend my brief day of life in seeking them out and endeavoring to lay the foundation for others to build on. I love Africa and her sons; and until I see the work absolutely done, I am willing to labor. There is no hope of good under such despotisms as Dingaan's. They must be broken up first, and the course of events has shown this opinion to be

not without foundation. That there is no way to benefit these poor people, and that they must perish, without ever hearing the gospel, I will never believe. I feel at times like engaging in an exploring tour, either along the whole eastern coast, touching at the various ports and ascertaining their moral condition and reporting; or traveling in the interior among the people west and northwest of the Zulu country, and east of Mr. Archbell's at the Thaba Unchu. But divine providence hinders me at present from laying any definite plans.

As to the Boers, I am not yet prepared to say what I think about them as a field of labor. God is making use of them as scourges of the natives; and perhaps when they shall have accomplished this, they will be mutual scourges of each other. Their ignorance, their parties, their ungodliness, make it improbable that they can unite in any good form of government. Far less are they prepared for independence, than the worst of the South-American States.

Constantinople.

LETTER FROM MR. DWIGHT, DATED
JUNE 12, 1838.

Scripture Knowledge among Armenians at Nicomedia.

NICOMEDIA is situated at the eastern extremity of the Sea of Marmora, fifty or sixty miles southeast from Constantinople. The statements which follow afford further indications how extensively and powerfully the Spirit of the Lord is operating on the Armenian community.

I have recently made a short tour to Broosa, Nice, and Nicomedia, of which I have given you an account in a report which is too long to send by this conveyance. I will therefore say, that I found in Nicomedia a truly wonderful work of the Lord going on among the Armenians, and carried on wholly by native instruments. I saw five individuals who are thoroughly enlightened, and who seem really to possess the Spirit of the gospel. Others there are, in the same church, of the same mind, whom I did not see. They told me that at present there are sixteen of them, who form a little fraternity of enlightened Christians, meeting together daily for studying the Scriptures, and planning for the good of their countrymen. They received me in the most cordial manner, and indeed seemed determined to keep me among them.

VOL. XXXIV.

I had some most deeply interesting conversations with them, and I could not but wonder and stand amazed at what the grace of God has done for them. They had many very practical questions to ask, and they hung upon my lips in such a manner as to make me feel, more than I ever felt before, the deep solemnity of the situation of a christian minister, whose words all lay hold on eternity.

I bade those dear brethren adieu, with the hope of being permitted to see them again, and their farewell to me was accompanied by the earnest entreaty that I would not forget them in my prayers. And I can never forget them, although my prayers, I fear, are of little worth. How truly wonderful are the dealings of God with this ancient church! It does seem as though the set time to favor her had come. Who, indeed, but an infidel, can doubt it? and who can doubt but that, through the Armenian church, reformed, the Lord intends to bless all the different classes of the mingled population of this country?

And now let me tell you how this good work of the Lord begun in Nicomedia. They do not themselves know that it has any connection with missionary effort; at least most of them do not; and yet we can trace it directly for its beginning, to the instrumentality of one of your missionaries. About six or seven years ago Mr. Goodell went to Broosa, passing through Nicomedia. While there, he visited the Armenian church, had some conversation with one of the priests, and left some books; and then passed on his way. Another priest, who did not see Mr. Goodell, afterward came into possession of one of the tracts, viz. *The Dairyman's Daughter*, in the Armeno-Turkish language, printed at our press in Malta; and the reading of that was the means, undoubtedly, of first opening his mind and leading him to search for the truth, which he appears now truly to have found. So far as we know, this was the beginning of the good work in Nicomedia. That priest and another one, who is also enlightened and appears truly devout, have since removed to Constantinople and are now associated as the only priests in one of the Armenian churches here!

A more extended account of Mr. Dwight's visit to Nicomedia and the inquiry and reform which are in progress there among the Armenians, will be given in the next number.

TWENTY-NINTH ANNUAL MEETING OF THE BOARD.

MINUTES OF THE PROCEEDINGS.

THE Twenty-Ninth Annual Meeting of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS was held in the meeting-house of the Third Congregational Society in the City of Portland, Maine, beginning on Wednesday, the 12th day of September, 1838, at ten o'clock, A. M.; and continued by adjournment till one o'clock of the 14th. The following members were present—

Corporate Members.

CALVIN CHAPIN, D. D.
 Gen. HENRY SEWALL,
 Hon. CHARLES MARSH,
 LEONARD WOODS, D. D.
 JOHN H. CHURCH, D. D.
 WILLIAM ALLEN, D. D.
 WARREN FAY, D. D.
 S. V. S. WILDER, Esq.
 HEMAN HUMPHREY, D. D.
 DAVID PORTER, D. D.
 THOMAS BRADFORD, Jr. Esq.
 JOHN CODMAN, D. D.
 NATHAN S. S. BEMAN, D. D.
 JUSTIN EDWARDS, D. D.
 JOHN TAPPAN, Esq.
 HENRY HILL, Esq.
 Hon. SAMUEL T. ARMSTRONG,
 ORRIN DAY, Esq.
 Hon. PETER D. VROOM,
 RUFUS ANDERSON, D. D.
 Rev. DAVID GREENE,
 CHARLES STODDARD, Esq.
 Rev. SYLVESTER HOLMES,
 DANIEL NOYES, Esq.
 Rev. WILLIAM J. ARMSTRONG,
 Hon. LEVI CUTTER,
 Rev. NEHEMIAH ADAMS,

Honorary Members Present.

Maine:—

Rev. William T. Dwight,
 Rev. John W. Chickering,
 Rev. Jonathan B. Condit, and
 Rev. Asa Cummings, Portland;
 Rev. Samuel Hopkins, Saco;
 Rev. Edward F. Cutter, Warren;
 Rev. John W. Ellingwood, and
 Rev. Ray Palmer, Bath;
 Rev. David Shepley, and
 Rev. Caleb Hobart, North Yarmouth;
 Rev. Charles Freeman, Limerick;

Rev. Eben. G. Parsons, Freeport;
 Rev. Stephen Merrill, Biddeford;
 Rev. John A. Douglass, Watford;
 Rev. Weston B. Adams, Danville;
 Rev. Charles Soule, Norway;
 Rev. Israel Hills, Lovell;
 Rev. Isaac Weston, Cumberland;
 Rev. A. L. Whitman, East Brewer;
 Rev. Carlton Hurd,
 John S. Barrows, Esq. and
 Henry C. Buswell, Fryburg;
 Rev. John Boynton, Phippsburg;
 Rev. Daniel Kendrick, Bristol;
 Rev. Josiah Tucker, Madison;
 Rev. David M. Mitchell, Waldoborough;
 Rev. Ivory Kimball, Limington;
 E. Gillet, D. D.
 Rufus K. Page, Esq., and
 Rev. E. Thurston, Hallowell;
 Rev. Josiah Peet; Norridgewock;
 Rev. Josiah T. Hawes, Edgecomb;
 Rev. David P. Smith, Newfield;
 Rev. Jotham Sewall, Jr., Newcastle;
 Rev. Enos Merrill, Alna;
 Rev. Charles Frost, Bethel;
 Rev. Caleb Bradley, Westbrook;
 Benjamin Tappan, D. D., Augusta;
 Rev. S. L. Pomroy, Bangor;
 David Dunlap, Esq.
 Rev. George E. Adams,
 Prof. Alpheus S. Packard, and
 Rev. John W. Allen, Brunswick;
 Rev. Robert Page, Levant;
 Rev. Caleb F. Page, Bridgeton;
 Rev. S. Sweetser, Gardiner;
 Rev. Jonas Colburn, Wells;
 Rev. John W. Shepard, Windham;
 Rufus P. King, Esq., and
 Rev. Silas McKeen, Belfast;
 Rev. Benjamin Rice, Buxton.

New Hampshire:—

Rev. R. C. Hand, Concord;
 Rev. Aaron Warner, Gilmanton;
 Rev. Edwin Holt, Portsmouth;
 Rev. Benjamin P. Stone, Compton;
 Rev. Henry S. G. French, Boscawen;
 Rev. David Root, Dover.

Vermont:—

Rev. Josiah Morse, St. Johnsbury.

Massachusetts:—

Rev. Seth Bliss, and
 Thomas Thwing, Boston;

Rev. Calvin Durfee, Dedham;
 Rev. Daniel Crosby, Charlestown;
 Rev. S. S. Smith, and
 Rev. Christopher Marsh, Roxbury;
 Rev. M. A. H. Niles, Marblehead;
 Rev. Daniel Fitz, Ipswich;
 Rev. Jonathan F. Stearns, Newburyport;
 Rev. Samuel M. Worcester, Salem;
 Rev. A. W. McClure, Malden;
 Rev. John S. Davenport, Bolton.

Connecticut:—

Rev. Joel W. Newton, Norwich.

Rhode Island:—

Mark Tucker, D. D., Providence.

New York:—

Rev. David Abeel, New York;
 Rev. Chauncey Eddy, and
 Rev. D. O. Griswold, Saratoga Springs;
 Rev. James Demarest, Williamsburg, Long
 Island;
 Rev. Daniel H. Johnson, Brendham;
 Rev. Sylvester Eaton, Poughkeepsie.

New Jersey:—

Rev. David Magie, Elizabethtown;
 Lyndon M. Smith, M. D., Newark.

South Carolina:—

Rev. Elipha White, John's Island.

The whole number of the corporate members attending the meeting was *twenty-seven*, and that of honorary members, *eighty-three*.

Organization.

The President and Vice President not being present, the meeting was called to order by the Rev. Dr. Chapin, the oldest corporate member in attendance, and the exercises were opened with prayer by Rev. Dr. Beman. Letters were then read from the Hon. John Cotton Smith, the President, and the Hon. Stephen Van Rensselaer, the Vice President, stating their undiminished interest in the objects of the Board, and their regret that bodily infirmity would prevent their being present at this anniversary. The Hon. Peter D. Vroom was then appointed President *pro tempore*.

The Recording Secretary then read the minutes of the last annual meeting.

Hon. Levi Cutter, and Rev. Messrs. Dwight, Chickering, Condit, and W. J. Armstrong, were appointed a committee of arrangements.

Treasurer's Report.

The Treasurer read his report as examined and approved by the auditors, which was re-

ferred to a committee, consisting of S. V. S. Wilder, Orrin Day, and David Dunlap, Esq's, who subsequently reported in favor of its being approved and adopted by the Board; which was done.

Report of the Prudential Committee.

An Abstract of the Annual Report of the Prudential Committee was then read by the secretaries for correspondence, and the several portions of the Report were referred to committees for examination, as follows:—

That on the Home Department, Summary and Conclusion, to the Rev. Dr. Porter, Rev. Messrs. Seth Bliss, and W. B. Adams;—

That portion relating to the missions in Africa and Europe, to Rev. Messrs. D. Magie, D. M. Mitchell, and S. Hopkins;—

That portion relating to the missions in Western Asia, to Rev. Messrs. S. Holmes, L. Woods, Jr., and I. Weston;—

That portion relating to Southern Asia, to Rev. Dr. Gillet, Rev. Messrs. W. T. Dwight, and E. White;—

That portion relating to Eastern Asia and Oceanica, to Thomas Bradford, Jr. Esq., Rev. Messrs. D. Abeel, and C. Hurd;—

That portion relating to the Southwestern Indians, to Rev. Dr. Codman, Rev. Messrs. S. M. Worcester, and G. E. Adams;—and

That portion relating to the Northwestern Indians, to Rev. Dr. Beman, Rev. Messrs. E. Holt, and D. Shepley.

These committees severally reported, at subsequent periods of the meeting, in favor of the adoption of the parts of the Annual Report respectively referred to them, with some alterations, and they were adopted by the Board.

The Organization of the Missions of the Board.

The following statement respecting the existing organization of the missions, was laid before the Board by Dr. Anderson.

The object of the brief statement about to be made, is to call the attention of the Board to the organization which has been given to the missions under its care, that the subject may be placed in the hands of a committee, to consider and report whether any modifications are desirable, and to make any suggestions they may think proper, either in respect to the system, or its administration.

The missions of the Board, except when composed of only one or two members, are organized and governed as communities. As soon as a mission has three male members, it is expected to come under the following law of the Board:

"A majority of missionaries and assistant missionaries in any mission shall, in their regular meetings, decide all questions that may arise in regard to their proceedings and conduct, in which the mission is interested, the decision be-

ing subject to the revision of the Prudential Committee. At such meetings, every male missionary and assistant missionary present, having arrived at the age of twenty-one years, is entitled to vote."

The mission chooses a secretary, and keeps records of its proceedings. Usually, it has stated meetings at least once a year. The smaller and more compact missions meet often. Where the stations are far apart, and general meetings would be rendered expensive and inconvenient, these meetings are merely annual, and the several stations manage their local affairs, in the interim, within such limits, as to power and privilege, as the exigency requires. In two or three of the missions which are most extended geographically, the annual meeting is composed of representatives from the several stations, or clusters of stations. In one instance, three distinct missions (which, however, are all to a people speaking the same language,) meet by their delegates in an annual meeting; but this meeting will probably have only *advisory* power.

The Prudential Committee regard the missions, as such, as being responsible for the proceedings of their several stations and members. The missions, of course, have no power to set aside, or modify the instructions they receive from the Prudential Committee; but then, these instructions must not be at variance with the laws and regulations adopted by the Board, at its annual meeting, which are the supreme law in our system of operation; and the doings of the Committee are subject to the revision of the Board.

This system is obviously more in accordance, than any other, with the genius of our republican institutions, and with our habits as American citizens. The alternative is, either to suffer each individual missionary to act according to his own pleasure, or to make some member of each mission the chief and head of the mission, through whom the others shall communicate with the directing body at home.

So far as it is known, the Board is the only missionary society that has adopted in full the system of *communities*. There is no trace of it in the published documents of the London Missionary Society, to which we have access. Dr. Philip, who resides at Cape Town, is the head of all that society's missions in South Africa. The stations are said to be independent of each other, and each to be under the immediate superintendence of some one of the missionaries resident at the station, who is, under Dr. Philip, the responsible person; so that there is no organization whatever among those stations as communities, in our sense of the term. We presume that the stations in the other missions of that society, which is, notwithstanding, very efficient, are managed without the help of that associating bond, by which the stations in our own missions are united in organized and responsible bodies.

The Church Missionary Society of England adopted, at first, for one of its missions, a system analogous to that of the Board. The missionaries of Sierra Leone were instructed in the year 1816, to hold two general meetings in a year for business, and the majority were to govern. This meeting, however, was for the *clerical* members of the mission. "Should it appear desirable, on any occasion, to all the missionaries," say the society in their instructions, "to call in any of the schoolmasters, let it

be done, and let them give their opinion and vote." Two years later the society addressed a layman, going to the same mission, as follows: "You are to consider your office as subordinate to that of the missionary. If placed in any town where there is a missionary, you will have to act under his direction. If placed alone, you will gladly consult your brethren. You will consider the half yearly meeting of the missionaries as having the authority of the committee.

About the same time, the Church missionaries sent to Ceylon were required to be governed by the resolutions of the whole body.

Whether the society found that its missions did not succeed well in exercising the power of self-government at such a distance from the directing committee, or whatever the cause may be, its remote missions are now nearly all placed under the direction of corresponding committees, composed of episcopal clergymen and laymen residing at or near the spot. Mr. Jowett, now foreign secretary of the society, had, while residing at Malta, the immediate superintendence of the society's missions in and around the Mediterranean. And Mr. Bickersteth, a secretary of the society, after visiting the Sierra Leone mission, in 1816, recommended that "a wise, experienced, and aged superintendent" should, if possible, be found for that mission.

In 1812, the General Conference of the English Wesleyan Methodists, resolved to place their West Indian missions under a general superintendent. With the system adopted for the government of their missionaries abroad generally, we are not well acquainted. It is probably analogous to that under which their preachers at home are placed, and, at any rate, is not like our own.

The American Baptist Board of Foreign Missions has magaged its missions hitherto without adopting the system of communities; but it is understood to have lately resolved upon adopting that system, and to be preparing laws and regulations accordingly.

It is the system of communities, adopted for the organization and government of our missions, which creates a necessity for laws. Our missions, to a great extent, are self-governing bodies, on general principles, laws, and regulations, furnished by the body, through whose agency they were instituted and are sustained. It is impossible to see how a community can be responsible to a higher body at a great distance, and have any considerable amount of discretionary power in the administration of its affairs, and be united and happy in its proceedings, without being furnished with a certain number of general principles and rules. Moreover, it is obviously most important that the general principles should be sound, clearly stated, well understood, and firmly sustained by the directing body, and carefully observed by all concerned.

The foregoing document having been read, was referred to a committee, consisting of Rev. Drs. Edwards and Tappan, and Rev. Messrs. N. Adams, and S. L. Pomeroy, and J. S. Barrows, Esq.; who subsequently made the following report, which was approved and adopted by the Board:—

The object of the missions of this Board, and of all its missionaries, is the spread of the gospel

among the benighted nations of the earth. To this object all their efforts, as an organized institution, in their associate capacity, should be directed. And in its prosecution, the plan adopted by the Board, of each mission being governed as a community, the rule that a majority of the missionaries and assistant missionaries in any mission shall, in their regular meetings, decide all questions which may arise in regard to their proceedings and conduct, in which the mission is interested, the decision being subject to the revision of the Prudential Committee, is judicious, and ought to be adhered to.

Return of Missionaries.

Dr. Anderson laid before the Board a Statement from the Prudential Committee, relative to the return of missionaries from their fields of labor to the United States; which is as follows:—

Soon after the last meeting of the Board, the mission at the Sandwich Islands was informed that some new modification would be proposed, of the law, adopted at the last annual meeting of the Board, on the subject of the return of missionaries. The necessity of some modification became apparent from the fact, not known to the Board at the time the law was passed, that opportunities to proceed from the islands to the South American coast, or to Canton, seldom occur. The effect, therefore, of the law would be severe upon the sick brethren of that mission. It should be modified also, it would seem, in respect to the West African mission, and perhaps a few other missions.

An abstract of the returns and deaths of missionaries in the service of the Board, will throw light upon the question, whether, and how far, the law needs to be modified in its bearing upon the missions.

Since the Board commenced its missions, there have been forty-five deaths abroad of missionaries, male and female.

Of the deaths:—

Thirteen have been of consumption; of these, ten would have rather lost than gained, by coming home, and the rest could not have come.

Twenty-nine have been of fever, cholera, dysentery, and other unexpected and rapid diseases, which made a return impossible.

Of the three remaining cases, one was paralysis, one an organic affection, which change of climate could not have affected, and the other the liver complaint. This last was at Bombay, and might, perhaps, have been mitigated by a seasonable return.

No one appears, therefore, to have died for want of opportunity to return; for the case of liver complaint was in a mission where, since 1821, the members have taken the liberty to return with medical advice and the mere consent of the mission.

There have been 53 returns:—

Twenty-five from the Sandwich Islands,
Fourteen from the Mahratta mission,
Six from the Mediterranean mission,
Five from missions in the Indian Archipelago,
Two from Ceylon, and
One from South Africa.

Of these, eleven returned after receiving permission from the Committee, thirty-three with

merely the consent of their missions, and nine without either. No one of the nine came on account of health. Thirty-one of the fifty-three came either on account of their own health, or that of their companions; and nineteen of these took a dismission, and did not go back again. Only five of the remaining twelve have actually gone back. Three fourths of those who have returned, may be regarded as returned finally, and not again to resume their missionary labors.

In none of the cases, except at the Sandwich Islands and Bombay, would it have been seriously inconvenient to have waited to hear from the Prudential Committee. In only one of the cases; (except in those missions,) and that a recent one, was a speedy resort to a cool climate necessary; and in that case, the individual had, on other accounts, requested permission to return, and would have received it in two or three months. With a single exception, therefore, the only cases in which it seems to have been desirable that the sick missionary should have been at liberty to return with the consent of his mission merely, and without waiting for permission from the Committee, have been in the *Sandwich Islands* and *Mahratta* missions. The rule, construed in its most rigid sense, would have occasioned no serious inconvenience in any of the other missions. And the *Mahratta* missionaries, in point of fact, would have found it easy to obtain voyages to Singapore, or Cape Town. At Cape Town, if it proved to be expedient to return to the mission, they might have written, by way of England, to the Committee, and received a speedy answer. South Africa has one of the best climates in the world.

The General Conference of the Wesleyan Methodists of Great Britain, after having been many years engaged in foreign missions, adopted, in the year 1825, the following resolution:—

"It is resolved, That every missionary who shall, in future, return home, without the consent of the missionary committee, except in cases of extreme danger, through sickness, shall be considered as having thereby excluded himself from our connection." This rule appears to be still in force.

The Church Missionary Society of Great Britain, which has conducted its affairs with great wisdom, revised its laws at its twelfth annual meeting, which was in the year 1812. The following regulation then appears for the first time, and is believed never to have been repealed, viz.:—

"The missionaries, who go out under the direction of the society, shall be allowed to visit home, permission having been previously obtained from the general committee."

The last report of the society to which we have access, is for the year 1831. The regulation is found in that, and had then been in operation nineteen years, among missionaries in the remotest situations, and in every variety of climate and condition.

It would be well, perhaps, for the Board to pass a resolution, authorizing the Prudential Committee to modify the action of the law, in respect to missionaries who are out of health, when such missionaries are connected with missions so situated, geographically, that they cannot have the benefit of a change of climate without coming to the United States.

This document, after reading, was referred to Dr. Allen, Hon. S. T. Armstrong, and Rev.

Messrs. J. W. Ellingwood, C. Marsh, and D. O. Griswold; who subsequently made a report, which was laid on the table till the next day; and when taken up, was, after some discussion, re-committed to the same committee. The report, as modified, was afterwards submitted to the Board and adopted, and is as follows; the lines included in brackets being the by-law of the Board adopted last year, to which the proposed addition is made:—

The committee, to whom was re-committed the subject of the return of missionaries, report the following addition to the rule of last year on this subject: ["It shall not be deemed proper for any missionary or assistant missionary to visit the United States, except by invitation or permission first received from the Prudential Committee,] and except when missionaries have lost their health, and are connected with missions so situated geographically, that they cannot have the benefit of a change of climate without coming to the United States; and also, except they have the consent of the mission with which they are connected."

Resolutions of Certain Missionaries.

Dr. Anderson also submitted to the Board a statement from the Prudential Committee relative to resolutions adopted by certain missionaries, which was read and referred to a committee consisting of Rev. Drs. Woods, Humphrey, and Tucker, and Rev. Messrs. E. Merrill and J. W. Chickering. The document is sub-joined.

At the commencement of the year 1837, the increasing expenses of the missions, and the threatening state of the finances of the country, compelled the Committee to put a limit upon the expenses of each mission, making use of such facts as they had in deciding what it should be. They had, early in the year, foreseen the necessity of doing something of this kind, and in May had adopted resolutions requesting the missions to forward estimates of their necessary annual expenses, for this purpose. The exigency, however, was such as forbade delay; and the missions were instructed by a circular letter, not to exceed a specified sum in their expenditures. This circular was not the one requiring reductions, though it had the effect to reduce the expenditures in many of the missions; that circular was dated in June 1837, six months later.

The missions, to a very gratifying extent, appreciated the motives which governed the Committee in this proceeding, and conformed their plans and expenses to their instructions with the most commendable readiness and cheerfulness, however much they, in common with the Committee, regretted the necessity.

In one mission, however, a portion of the missionaries agreed upon the following resolutions, as containing their views in relation to the power which the Prudential Committee and the Board possess over the expenses of the missions.

"1. That we consider the late letter of the Board in no other light than as a strong ex-

pression of the wishes of the Prudential Committee in relation to our expenditures, inasmuch as to regard it in the light of a positive law, would be to concede to the Board the right to change the whole manner of our support, and limit us in our family and personal expenses without any consultation with us.

"2. That as we cannot, for the reason above named, regard the letter of the Board as possessing the authority of law, but merely as advice strongly expressed, we do not therefore, consider that we are absolutely required by that letter to restrict our annual expenditures to—, but we feel ourselves called upon to limit our expenditures as near to that sum as we can, without very serious embarrassment to ourselves and our operations.

"3. That, in our opinion, it is the bounden duty of the Board fully to sustain these schools, and an abandonment of them would be a dereliction of christian and missionary duty, and fatal to the best interests of the people.

"4. That as the Board in their late letter seem to withhold from the schools that aid which we had reason from their own instructions to expect, therefore, we cannot but feel deeply grieved at such a procedure without a full knowledge of our circumstances, and the difficulties in which such a measure might involve us."

It should be stated in justice to the missionaries who passed these resolutions and transmitted them to the Committee, that they were adopted under some misapprehension of the facts in the case;—which would have prevented any reference of the resolutions to the Board, were it not that they involve what the Committee have ever regarded as a *vital principle* in the prosecution of missions; so that were the missionaries generally to take the same view which these brethren do of the power of the Committee and the Board in respect to the expenses of the missions, control in this respect must be greatly impaired, if not destroyed, and the Board would be involved in total uncertainty as to what would be the amount of its expenses in any time to come. The principle needs to be settled, before going farther; and for this purpose the subject is referred to the Board. Should it be placed in the hands of a committee, the necessary explanations can better be made to render the case fully understood, and prepared for the deliberation and action of the Board.

On the foregoing document the committee to whom it was referred reported the following resolutions:—

1. That our missionaries in passing the resolutions mentioned in the foregoing communication, evidently acted under a misapprehension as to the facts in the case; and that we have good reason to believe that had they possessed more definite information on the subject, they would not have adopted the resolutions above mentioned.

2. That it is and always will be the duty of the Prudential Committee, under the superintendence of the Board, faithfully to employ all the means furnished by the charities of the community in providing for the comfortable support of the missionaries, and for the enlargement and success of their operations.

3. That both as a right and a duty, it unquestionably belongs to the Prudential Com-

mittee, under the supervision of the Board, to regulate the expenses of every mission and of every missionary; that this principle is clearly implied in the standing rules of the Board, and that the uniform practice has been in accordance with it, ever since the commencement of our foreign missions; that the Board deem this principle of vital importance in the prosecution of missions, and that it cannot be overlooked or neglected, without opening the door for great irregularities and embarrassments in their pecuniary concerns, and thus forfeiting the confidence of the public.

4. That it is the indispensable duty of all the missionaries of the Board, to govern themselves, in regard to their expenditures, and all their proceedings as missionaries, according to the directions of the Prudential Committee.

5. That, although in ordinary cases, it is altogether proper and a matter of course, that the Prudential Committee should have free consultation with the missionaries in every station before making important changes in relation to expenditures, or other subjects pertaining to the conduct of missions; yet they have a perfect right, and are bound in duty to make any changes at once, without such consultation, whenever the circumstances of the case render it necessary.

Interference of different Missionary Societies with each others Proceedings.

A paper on this subject from the Prudential Committee was laid before the Board by Dr. Anderson, which was read, and is as follows:—

On the 8th of May, the Prudential Committee voted to refer that part of a letter from the London Missionary Society, dated February 7th, which relates to the interference of missionary societies with each other's operations, to the Board at its next meeting.

The portion of the letter referred to is as follows:

"The principle set forth in the extract from your report is one which must commend itself to all acquainted with the practical working of the apparatus of christian missions. It is one on which, in harmony with kindred societies in this country, we have long acted; and under its influence, as well as from considerations of a higher order, we rejoiced in the arrival of your brethren at Canton, a station which we consider as important, chiefly on account of its being, at present, the only allowed point of contact with China. Under these impressions, also, we rejoice in the commencement of your labors at Madras; and shall be glad to see them extended to the other presidencies of India. There is, in each of these, and other stations of a similar character, ample scope for the operations of all; and, on this ground, no inconvenience can be apprehended in carrying forward the several operations of a regular mission.

"We have already adverted to our having acted on the principle of regarding certain stations as common ground; and, in relation to other British societies, we have added another principle, which we should be happy to extend to our co-operation with yourselves; under the assurance that, if practicable, it cannot but prove agreeable and beneficial; viz. when any section of the missionary field is occupied by one society, it is deemed highly advantageous

and suitable, that another society, contemplating operations in the same section, should, in the first instance, communicate with the society already in the field. The extension of the operations of all our missionary institutions, has, of late, required the frequent application of this principle; and the results have been so eminently satisfactory, that we are now engaged in revising regulations for its application to be sent to the brethren abroad, connected with the several societies, among whom we hope the benefits resulting will be equal to those which we have experienced at home."

The subject requires but little consideration to see that it is one of much practical importance.

1. As many as six considerable christian denominations are now prosecuting missions among the heathen; viz., the Congregational, Presbyterian, Lutheran, Methodist, Episcopalian, and Moravian. Under some of these general classes are several denominational distinctions and divisions, which are carried into the missions.

2. Not less than eighteen missionary societies are actually in the field, and the number is increasing. Eight of these are British, five American, one French, and four are German. But all, in whatever part of Christendom, have about equal facilities of access to every part of the great missionary field. Africa, Western Asia, India, China, and the islands of Oceania, are about equally accessible to the societies in America, Great Britain and continental Europe. Hence there is little in the relative positions of different parts of the heathen world to draw one society this way, and another that, and keep their operations distinct and apart.

3. In point of fact, many important fields are already each occupied by missionaries from different denominations and missionary societies. We will instance several missions of the Board, and will mention the societies in the order of time in which they commenced their missions at the places named.

Cape Palmas in West Africa,—occupied by the American Board, the Methodist Society, and the American Episcopal Board.

The Zulus of South Africa,—by the American Board and the Church of England Missionary Society.

The Peloponnesus in Greece,—by the American Board and the American Baptist Board.

Attica,—by the American Board and the American Episcopal Board.

Constantinople,—by the American Board and the London Jews Society.

Bombay,—by the American Board, the Church of England Missionary Society, and the Church of Scotland Missionary Society.

Jaffna, in Ceylon,—by the American Board, the Church of England Missionary Society, and the Wesleyan Society.

Bangkok, in Siam,—by the American Board and the American Baptist Board.

We do not mention Smyrna, Madras, Singapore and Canton, because such places, owing to their situations and relations, must necessarily be common ground.

There are some remarkable cases of non-interference. Interesting as the Burman field has long been, no society has interfered with our Baptist brethren there. None, except the Papal church, has interfered with the mission of the American Board at the Sandwich Islands. The same is true of Syria—for the mission of

the London Jews Society is not an interference, we having no mission to the Jews of Syria. It is true also of our mission to the Armenians of Turkey, and of that to the Nestorians, and of that of the Church of England Missionary Society's missions in Egypt and Abyssinia.

Another exception we quote from the London Missionary Register of the present year. Says the editor of that work, who was for many years secretary of the Church Missionary Society,—"We have not received any recent account of the proceedings of the Rev. C. T. E. Rhenius and his associates, except that they have offered themselves under the London Missionary Society, the directors of which, in the spirit of equity and peace, have declined the offer, unless the missionaries will remove to a distance from Timnevelly." These missionaries were formerly connected with the Church Missionary Society, but were dismissed in consequence of some irregular proceedings, and refused to yield the ground to the other missionaries of that society. The London Society did not think it proper to employ them, unless they removed to another district than the one they had occupied as agents of the Church Missionary Society. Our Board did, inadvertently, interfere with the London Missionary Society, some years since, when it sent a mission to the Washington Islands; but on learning the fact, and that it was so regarded by the London Society, instructions were sent to the missionaries to withdraw.

The London Society has informed us, in the letter just now quoted, that our plans and operations at Singapore have put them to some inconvenience; but only because they had not known our plans in season to modify their own to meet them. That society preceded us at Singapore; and our going there at all is justified only in view of its being one of the great marts of commerce, which, for the present, must be common ground. It now appears that it would have been well if there had been a previous correspondence between the societies on the subject.

Excepting these two cases, we are not aware that the Board has ever commenced a mission, which was regarded, or could justly be regarded, as an interference with the operations or published intentions of any missionary society, whether in this country or Europe.

Finally. There is no necessity for such an interference. It may be avoided.

1. By each missionary society claiming no more territory, than it has a reasonable prospect of occupying without a long delay; and undertaking no more work, than, with the ordinary blessing of Heaven, it can do thoroughly.

2. By having certain of the great centres of human society and marts of commerce regarded as common ground, where it is understood that missionaries of all societies may reside and labor, set up printing presses, etc., etc., without any one feeling that there is an improper encroachment upon the plans and labors of others. The London Missionary Society suggests, however, that in these places, with a view to the comfort and harmony of the brethren, a geographical division be attempted by the laborers under the different societies, "that we may, if possible, avoid the inconveniences and evils inseparable from [the different] parties seeking their scholars, congregations, etc., from the same families, and furnishing, as the natives in India express it, two bazaars,

by which they [i. e. the natives,] are constantly tempted to offer their attention first to one, and then to the other, causing much dissatisfaction and perplexity to the missionaries, without any substantial benefit to themselves."

Having made the remarks just quoted, the London Society adds;—"the advantages of some sectional division will, we are persuaded, be so evident to yourselves, as to secure your hearty co-operation in effecting it, and with this view you will probably consider it desirable that the buildings of the missions of each society should be in that division in which their agents may respectively labor. These and other minor arrangements will, however, be best adjusted by the brethren on the spot."

3. The great marts of commerce being, for obvious reasons, conceded as common ground, no other ground need be thus conceded, unless under very special circumstances indeed. It is much to be desired that the different missionary societies would resolutely decide to respect the territorial limits of each other's operations in heathen lands. The temptation is strong, after a particular district has attracted notoriety from the efforts of some one society, and is found, through the blessing of God, to yield an early harvest, to rush into it from every quarter. The different religious denominations do not appear to be by any means aware, that incomparably greater evils result from several of them operating, under the influence of their denominational feelings, maxims and habits, in precisely the same territory and on the same persons in heathen lands, than here at home; or else each is urged recklessly onward by the belief, that the gospel which is to be preached to every creature, is intrusted exclusively to itself. It will no doubt require strong principle to resist the temptation just mentioned; but it will be a great point gained in the work of missions, when the territorial limits of the districts occupied by each evangelical missionary society, are respected by the missionaries and members of all other missionary societies. And surely, among missionary societies this may be done without a controversy, and even without a congress.

4. The only other thing needful, is that suggested by the London Missionary Society, viz., "When any [large] section of the missionary field is occupied by one society, it shall be deemed suitable that another society, contemplating operations in the same section, should, in the first instance, communicate with the society already in the field."

The foregoing document having been referred to a committee consisting of Rev. Dr. Codman, John Tappan, Esq., and Rev. Messrs. C. Eddy, D. Crosby, and D. Abbel, a report was afterwards made by them, recommending the adoption of the following resolutions; which were adopted by the Board.

Resolved, That in the opinion of this Board the subject of non-interference in the plans and operations of different missionary societies among the heathen, demands a serious consideration by such societies, with a view if possible, to a mutual and satisfactory understanding; and that this Board instruct its Prudential Committee to direct special attention to the subject, and to correspond with such other so-

cities as they may think proper, for the purpose of securing so desirable an object.

Resolved, That this Board regard the principal centres of business and marts of commerce, in the immediate neighborhood of great fields, which are receiving or demanding missionary labor, as common ground for the missionaries of different societies; and would suggest the importance of mutual agreement, so far as it shall be possible among missionaries residing in such places, with regard to the territorial bounds of their labors.

Resolved, That this Board respectfully suggest and recommend, whenever a society has a mission already in a district of country where another society contemplates operations, that it be deemed suitable that the societies, whose missionaries are already in the field, be apprized of the fact, and consulted, before such operations are commenced.

Missionary House.

Mr. Armstrong presented the following document from the Prudential Committee relating to the Missionary House now erecting in the city of Boston, for the accommodation of the business of the Board; which was read and committed to Hon. Messrs. Marsh and Cutter, Orrin Day, Esq., Rev. S. Holmes, and Henry Hill, Esq.

It has been stated in the Report that the Committee have purchased a site, and commenced the erection of a building for the permanent accommodation of the business of the Board in the city of Boston.

This lot is at the corner of Pemberton Place, fronting on Pemberton Square. The house is thirty-one feet by fifty, and three stories in height, exclusive of the basement and attic. It is of plain and durable materials, put together in the best manner, on a plan to give the greatest facility and convenience to the various business of the Board, and is to be finished in a neat and economical style. For many years the erection of such a building has been contemplated. Much inconvenience and loss have been heretofore experienced from repeated removals of the Missionary Rooms. These will increase as the amount of property at the rooms becomes greater from year to year, in the event of future removals, which seem unavoidable, while the Board has no house of its own.

The importance of convenient arrangements for transacting the business of the Board, and the safe keeping of its documents, and the difficulty of obtaining such accommodations in any building not planned expressly for that purpose, are constantly increasing. This consideration has been one of very serious import for some years.

It is thought to be desirable, on many accounts, to give to the Board more the appearance of stability and permanence at the centre of its widely extended operations, than it now has.

Such reasons have long since led The American Bible Society, The American Tract Society, and The American Sunday School Union, to erect buildings for their accommodation in the cities where their business is transacted. Two, at least, of the principal British

missionary societies have, in like manner, put up buildings in London.

The season now closing has been peculiarly favorable for the erection of such a building at a comparatively moderate expense. Owing to the general depression of business, an eligible site has been purchased, and contracts for the building have been made, for a less sum, by several thousand dollars, than would have been requisite two years ago; and below what it probably would be, if it were deferred two years longer.

The whole expense of the building will be defrayed out of the permanent fund of the Board. Not a dollar of the money could be lawfully applied to sustain any of the missions, or to send out missionaries, or to liquidate the debt of the Board. It was all given on the express condition that only the annual income from it should be expended. That income will be at least as large and secure upon the portion of the fund thus invested in a missionary house, as if it had remained in the banks, where it has been heretofore.

The committee subsequently reported,—

That they had had the subject under very serious consideration, and state as the result of their inquiries, that the purchase of a building lot and the erection of a building, so far as it has proceeded, have been done with prudence and economy.

That the investment of a portion of the permanent fund of the Board in said lot and building will render the same amply secure; and considering what must be paid for rent, and the difficulty of procuring suitable rooms for the accommodation of the officers and business of the Board, will be eventually a measure of great convenience and economy.

That it is of importance to the usefulness and credit of the Board, that its seat of operations should be permanent, and that this object will be attained by carrying this measure into effect.

That it will render the executive officers of the Board independent in their location, and very much facilitate their operations in their various departments.

This committee would express their entire confidence in the wisdom, prudence and economy of the Prudential Committee in this measure.

In view of this very important measure as well as of the many previous proofs of the wisdom and devotedness of the gentlemen to whom the management of the operations of the American Board has been confided, your committee cannot but express, in behalf of the good people of our country, our continued, and if possible, augmented confidence in the plans and proceedings of the Prudential Committee.

This committee recommend to the Board the adoption of the following resolutions, viz.—

Resolved, That this Board approve the proceedings of the Prudential Committee in relation to the purchase of a building lot and the erection of a Missionary House thereon in the city of Boston, and in investing such portion of the permanent funds of the Board in such lot and building as may be necessary for that purpose.

Resolved, That this Board pledge the said lot and building thereon, and such insurances as may be obtained on them, for the faithful ap-

plication of the interest annually arising on such portion of said fund as may be so invested, to the objects contemplated by the donors of it: a said fund and of again putting such sums at interest for the same purpose in case the said lot and building be sold or otherwise disposed of.

This report was accepted and adopted by the Board.

Qualifications of Missionary Candidates.

Mr. Armstrong read a document from the Prudential Committee, respecting the qualifications of candidates for missionary employment, which was committed to Rev. Drs. Church and Woods, and Rev. Messrs. A. Cummings, D. Magie, and S. Bliss, and is as follows:—

The present seems to be a fit occasion for a distinct and solemn expression of opinion by the Board, as to the character and qualifications of its missionaries. To this subject, the Prudential Committee invite their attention.

In the early history of the missionary enterprise, when few candidates for the gospel ministry thought of consecration to the work as a question of personal duty, the number who offered themselves for the service of Christ among the heathen was so small, that there was little opportunity of selection in making appointments. Then, too, the work was so novel, the principles, indicating a call to it, were so little discussed or understood, so little was known of its practical details, it was supposed to involve so much of personal sacrifice, privation, exposure and suffering, that, where its stern realities were not concealed by the romantic hues of an excited imagination, an intelligent determination to engage in it implied, in most cases, an intellectual vigor, a moral courage and firmness, and a christian self-denial and self-devotion rarely found, except in combination with all the important elements of missionary character.

But within a few years, missionary information has been very widely diffused, and a corresponding interest in the work happily awakened. The missionary character of the evangelical ministry, and the duty of all aspirants to it to examine the claims of the foreign field to their personal services, are commonly acknowledged. The rapid increase of means and facilities of intercommunication of different and distant parts of the world, have brought unevangelized nations to our doors. The number of missionaries who have gone out, their correspondence with many in every part of our country, their frequent visits to their native land, and the regular and systematic plans of missionary operation, extending even to its minute details, have stripped the whole subject of that air of imposing greatness and difficulty, and that obscure awe which hung over it. To multitudes it now seems a familiar and every day business. One effect of this change, has been to let down, in the minds of many, the standard of qualification, and to lead some to offer themselves to the work, and others to encourage such offers, and to give testimonials of fitness and recommendations to missionary societies, with far less prayerful solicitude, cautious inquiry, and deep sense of responsibility,

than were common at an earlier period. Friends of the cause have formed and patronized plans for bringing young men into the work, by a shorter course and a less thorough preparation than was once deemed indispensable. In some places, it has been a common sentiment, that good men, whose talents and attainments are such as to promise a very moderate amount of usefulness at home, may do very well to go to the heathen. Those to whom young men look for counsel as to their future labors, seem sometimes to have felt as if they ought not to use any other language than that of encouragement to any who were desirous of entering the foreign field, unless God had endowed them with such gifts and graces that they were likely to be eminently acceptable and useful, if they remained in their native land. It has been thought strange that the Prudential Committee, and the officers of the Board should hesitate about the propriety of sending abroad those whom want of health, or of mental discipline or vigor, or eccentricities of character rendered quite unfit to fill important stations at home.

Until recently, the number of candidates for missionary service rapidly increased, but it is believed the average standard of qualification gradually declined. While funds were abundant in proportion to laborers, the inducements to dispense with a severe scrutiny of the fitness of applicants for appointment were stronger than they now are. But in our present circumstances, it seems very evident that great care should be exercised in making appointments; and not less care on the part of the pastors, teachers, and friends of young men, in encouraging them to offer themselves, and in giving them testimonials and recommendations. Experience has shown, that the difficulties to be overcome, and the energies required in the successful promulgation of the gospel among the heathen, though different in some respects, are not less than they were supposed to be, when the first missionaries gave themselves to the work. The Board have deliberately adopted the principle, that it should be the great object of their missions to prepare in every land natives, who, by the blessing of God, may become teachers and preachers of the gospel to their countrymen. Our brethren, while they strive according to the grace bestowed on them, to save adult heathen, by preaching to them the glad tidings, are to labor specially among the young, and by preparing religious tracts and translations of the word of God, and forming and conducting schools and seminaries of a high order, to aim at laying deep and broad the foundations of a christian literature, a christian ministry, and christian institutions of every kind, that shall bless, in all coming generations, the people for whom they toil. The bare statement of this plan shows the importance of eminent gifts and graces in the men who are to execute it. The best mental discipline, the richest stores of knowledge, the soundest judgment, the most steady, systematic, and persevering diligence, and the highest attainments in faith, hope, and love, may find ample scope in such a work. It is a mistake to suppose that the best Sabbath school teachers, office bearers, and preachers of the gospel in the churches, are too good for our foreign missions.

Brethren must there labor in close and constant union. And to their harmonious co-opera-

ration with each other, great humility, meekness, gentleness, frankness, and mutual forbearance are indispensable. They must patiently pursue their work amidst great discouragement, and often with little apparent success, and they need great firmness, constancy, and cheerful confidence in God. Many a good man, who might be useful at home, is quite unfit to meet the trials and grapple with the difficulties of such a work. If sent abroad, there is danger lest he sink into despondency, or give way to impatience, or become suspicious of his brethren, and thus worse than useless. Experience has shown that firm health and a good constitution can hardly be overrated as qualifications for missionary life. This is a matter of special importance in female assistants. Yet it seems often to be almost overlooked by those most nearly concerned. Our missions have suffered more from the failure of health among the laborers, than from any other cause; and such failures, in many cases, have been owing to some early defect of constitution, or to seeds of disease sown in their native land. The whole history of our missions demonstrates that their ultimate success depends far more, humanly speaking, on the qualifications of those who form them, than on the number of laborers. A few men, eminently holy, and devoted to their work, with vigorous minds, well disciplined and richly stored with useful knowledge, discreet and judicious in their plans and measures, full of esteem and affection for each other, and of compassionate kindness for the perishing heathen, accustomed to steady, patient toil, and with physical constitutions capable of sustaining it, will, by the blessing of God, accomplish far more in training up native laborers, and guiding them in their work, exerting an extensive and commanding influence over the people among whom they dwell, and preparing the way for great and blessed changes in the manners, habits, and institutions of unevangelized men, than a multitude who do not rise above mediocrity in these respects, or of whom some are very deficient in any of them.

As a means of diffusing correct information on this and other points, among missionary candidates and their friends, the Committee caused a manual for candidates to be prepared and published in 1837. Copies of this document are sent to all who offer their services to the Board. If the judgment of the Board, in regard to the qualifications of missionaries, coincides with the views now expressed, it would strengthen the hands of the Committee, and exert, it is believed, a beneficial influence on the christian community, if they would adopt a resolution, or a series of resolutions to that effect. The Committee have sometimes been constrained to decline appointing those who were strongly recommended by men in whose judgment they and the community are wont to confide. Cases have occurred in which, after making appointments upon the faith of ample testimonials, they have found themselves, at a late hour, under the painful necessity of sending out those whose usefulness seemed doubtful, or of disappointing cherished and authorized expectations, and grieving excellent friends of the cause. An expression of opinion on this subject by the Board may aid in securing the full and cheerful confidence of the churches in the experience and wisdom of the Committee, as to the whole matter of appointing missionaries.

The following resolutions were reported by the Committee named above, and adopted by the Board:—

The committee highly approve of the communication of the Prudential Committee on this subject.

The qualifications of missionaries is a matter of vital consequence to the cause in which they are engaged. Their success or failure greatly depends on their fitness or unfitness for the work; and therefore none should undertake it without due preparation and ability, by the grace of God, to perform it faithfully. They should, in no ordinary degree, be men of faith and prayer, of love and zeal, of humility and self-denial. As their great work is to preach the gospel, and turn men from darkness to light, through sanctification of the Spirit and belief of the truth, they must be well prepared to preach the word after the inspired pattern of the apostles; keeping back no part of the counsel of God, but declaring the whole as the Holy Ghost has revealed it. For this purpose, they should correctly understand and steadfastly maintain the truth as it is in Jesus. Nor should they doubt or waver in mind respecting any important truth or christian institution. They should be free from any defect or eccentricity of character, which would prevent their receiving counsel or harmonizing with their fellow laborers, or proceeding in such a uniform and consistent course of conduct, as should commend them to the consciences of all men. They should be blameless in all manner of conversation.

Such men, as far as possible, and such only, must be employed by the Board, in order that they may have the undiminished confidence of the churches, and receive their increasing support. There is a wakeful solicitude on this subject. Numbers will be induced to withhold their aid, should one be sent forth of doubtful character, as to his piety and soundness in the faith, or want of prudence, discretion, or good practical judgment. Such a laborer would open the mouths of gainsayers and cause no small trouble to all connected with him in the missionary enterprise.

For these and other considerations that might be named, the committee recommend the adoption of the following resolutions:

Resolved, As the settled conviction of this Board, that no one should be sent forth as a laborer under their direction, who is deficient in his qualifications as expressed in the communication of the Prudential Committee.

Resolved, That it is the solemn duty of the Prudential Committee to exercise the utmost caution not to accept any one as a missionary, who does not, in their best judgment, after careful inquiry and close examination, possess the requisite qualifications.

Resolved, That pastors and others, who give testimonials in favor of those who offer themselves as candidates to the Board, be desired to be very deliberate and impartial, discriminating and particular, in furnishing such testimonials, as deeply sensible that on them is resting a very peculiar responsibility.

Resolved, That those who contemplate the work of missions as their employment, be reminded and advised not to decide hastily on such a momentous concern to themselves, and to vast numbers of the present and future genera-

tions. Let them feel the danger of being influenced by wrong motives, and of engaging in a work for which they are not fitted and prepared, and let them be well satisfied that they are called and accepted of the Lord Jesus Christ to preach the gospel among the heathen, or to be helpers in the great and good work.

Monthly Concert for Prayer.

By direction of the Prudential Committee, the following paper, relative to changing the time of holding the monthly concert for prayer, was presented to the Board by Mr. Armstrong, and after it had been read was committed to Rev. Drs. Codman and Tappan, and Rev. Messrs. J. W. Ellingwood, D. Magie, N. Adams, D. Fitz, C. Durfee, E. White, and C. Eddy, and is as follows:—

It is known to the Board, that for some years a change in the time of holding the monthly concert of prayer for missions, has been gradually taking place. Pastors and churches, in different parts of the country, finding it impossible, with the present amount of missionary feeling, or, from their circumstances, highly inconvenient, to assemble the friends of the cause for prayer on the evening of the first Monday of each month, have been led to meet for that purpose on the previous Sabbath evening. This change began, and has continued almost to the present time, without any extensive concert among those who have adopted it. It has been gradually extending, until now it prevails in a large number of churches in some of our towns, and in every part of the country. Within the last twelve months, it has been formally recommended by several bodies, both missionary and ecclesiastical, of different denominations, and in different parts of the country. Many of the friends and patrons of the Board have desired to have an expression of its judgment in respect to the change. Such an expression, if favorable to the change, might lead to its adoption by the great body of churches which co-operate with the Board. If unfavorable, it might check the growing tendency to change. In either case it would, it is thought, promote a uniformity of practice. This is certainly desirable in a meeting for such a purpose.

The advantages proposed in the change are, a fuller attendance, and a more devotional frame of mind on the part of those who love the cause of missions. To pastors, it is thought to give a better opportunity to make careful preparation for it, and stronger motives to render it interesting and useful, by bringing it into the routine of their Sabbath day ministrations, and by making a larger number of their people partakers of its benefits. If these points are gained, the result will doubtless be more knowledge of missions in the christian community, a wider and deeper interest in the cause, more prayer for the spread of the gospel, and larger pecuniary contributions. That such have been its effects, to some extent at least, and temporarily, may, perhaps, be inferred from the fact, that few or none who have made trial of the change, have returned to their former practice.

On the other hand, there is danger lest the meeting, when it has been taken into the regular services of the Sabbath, may gradually lose

its distinct missionary character. Its great catholic object and spirit may give place more frequently to local and temporary interests, and to the lively emotions awakened by them. And at the close of the Sabbath, after the exhausting labors of the pulpit, the bible class, and the Sabbath school, pastors and the most active and zealous members of their churches may often be so much fatigued, as to render the meeting less lively and interesting, than if it were held on Monday evening. The subject is submitted to the Board as one entitled, by its importance, and the position in which it now stands, to their serious consideration.

The report of the committee on this subject is given below.

Although, in the opinion of your committee, it is exceedingly desirable that meetings for prayer for the conversion of the world should, as far as possible, be held simultaneously, yet, as there is at present such a difference of opinion existing, not only in the minds of your committee, but it is believed in those of the Board, and of the religious community with which the Board is connected, as to the time of holding the monthly concert, whether on the first Monday in the month, or the Sabbath evening preceding; and as public opinion appears to be directed to the subject, which will, probably, before long settle the question, without any direct agency or interference of the Board, your committee recommend that the Board at present take no action on the subject, but leave it to the consideration of the churches, and of such ecclesiastical bodies as may think proper to give it their attention.

The report was adopted.

Detained Missionaries.

Mr. Armstrong also presented a paper from the Prudential Committee relative to missionaries already appointed to the foreign service, but detained in this country on account of the deficiency of the funds. The following is the document.

The attention of the Board is solicited to the situation of the appointed missionaries, and the influence of their prolonged detention on the cause of missions at home and abroad.

The only missionaries who have gone out during the last year, have been sent under peculiar circumstances, which seemed to make the duty of the Committee very plain. The condition and prospects of the Indians west of the Rocky Mountains, to whom a small company was sent in March, indicated very clearly a crisis in their history, calling for immediate action in their behalf. If the gospel was ever to reach those tribes, it must be promptly sent. The expense of sending missionaries to them, across the continent is not great. The opportunity occurs but once a year. There was reason to fear that a delay of twelve months would be the occasion of irreparable injury to our destitute fellow men, who, with tears of earnestness, were imploring our kind interposition.

The company which sailed in May last to Singapore is the same which was on the point of embarking twelve months before. With a single exception, their outfit had been obtain-

ed, and their preparations completed then. Two of them had families dependent on them, and had given up stations of usefulness, which yielded them a comfortable support, to await the orders of the Committee. To send them out seemed but simple justice to them, and required but a small additional expense.

To all others, and to numerous applicants for appointment during the year, the Committee have been compelled to say, when they have made the inquiry, "How soon may we expect to be sent out?" we cannot inform you. We need not say how disheartening this has been to those who proposed to offer themselves for the work, and how trying and painful to those already appointed. The loss of ten missionaries and one physician, who have asked permission to retire from a work to which they had looked forward through years of preparatory toil, is but a part of the injury the cause of missions has sustained in this most important and difficult department. The whole number of appointments during the year is twenty-eight, of whom thirteen are ordained missionaries. The whole number withdrawn from the work, in various ways, is twenty-seven, of whom twelve are ordained missionaries, and one is a physician. The whole number now under appointment is thirty-nine, of whom twenty-nine are missionaries. The whole number reported at the last annual meeting was forty-four, of whom thirty-four were missionaries, and one a physician. Some, who have not yet asked for a dismission, are known to be wavering in their purpose, and waiting with much anxiety the action of the Board at its present meeting. If they are to be held in suspense, and tried by delay another year, many of them, it is feared, will feel constrained to give up what has long been the cherished desire of their hearts.

In that case, there is little prospect that others will speedily come forward to fill their places. The causes which discourage and turn aside young men, who have completed their preparation for foreign missionary labors, bear with augmented force upon those who are pursuing their studies with that object in view. They can hardly fail to insure an unfavorable decision in such as have not yet settled the question of personal consecration to the missionary work. The fact, that approved men, ready to depart, are not permitted to go, takes off the edge of all appeals to candidates for the ministry. And the officers and agents of the Board are compelled, in the present state of the treasury, to give to its pecuniary wants the time and effort which are needed to look up and bring forward laborers.

Even if the Committee could now say, as they have formerly said, we are ready to send all suitable men who are willing to go to the heathen, years might elapse ere the missionary spirit in our colleges and theological seminaries would recover from the check it has received. Prolonged delay in our work will be still more fatal to our hopes.

Nor are the discouraging influences of delay confined to those already appointed, or to whom we look as future candidates. Each of these is the centre of a circle of friends. All are connected with churches. In many ways they give tone to missionary feeling in the community. When they are disheartened and retire, others sympathize with them. Springs which would have flowed out to swell the tide of benevolence, if they had persevered, are

never opened. The hands of those who love the cause hang down, and their knees wax feeble. Thus the evil spreads and multiplies, and perpetuates itself. It is true of every department of the missionary work, that it cannot stand still. It must move onward from strength to strength, or its course will be retrograde. If there are exceptions to this rule they are temporary, and take place only in special emergencies. The pecuniary distress which came upon our country eighteen months ago, may have formed such an emergency, rendering a temporary pause in our work safe and necessary. But prolonged delay is not the less to be dreaded, because it may have been wise for a season.

Of the missionaries who have been appointed, or who are known to be ready to offer, if there is a prospect of their going out, some are urgently needed as physicians or printers, for the health and efficiency of our brethren already in the work. Some to supply the places of those who have been removed by death, or have retired through failure of health. Some to hold up the hands and share the burdens of such as are ready to sink under their labors. Some to form new stations by which the influence of old ones will be much enlarged, and their usefulness increased. The mission to the Mahrattas, and that to Siam has each long been earnest in its applications for a strong reinforcement. It has been promised to each. A part of the men who are to form these reinforcements have been under appointment nearly two years.—How much longer shall they be detained?

In considering this subject, it should be remembered that, until the restrictions which have so crippled the missions of the Board in their means of doing good to the perishing heathen are removed, it will be worse than useless to send additional laborers to most of the missions. Ardently as our brethren have longed to welcome new helpers, their arrival now would give them pain. It would compel them to subdivide the scanty supplies they have reserved for their personal wants, or to see what is left of the fruits of past years of toil perish for want of support. The question of sending out the detained missionaries must be considered in connection with the previous question of restoring to the suffering missions the means of prosecuting their plans of operation long since approved by the Board, and also of providing means for the speedy extinguishment of the debt which has already existed more than two years.

For these three objects—to liquidate the debt, to relieve the missions, and send out those who cannot be longer detained without signal injury to the cause, not less than \$300,000 are needed for the current year. Are the friends of the cause prepared to contribute that amount? Will the Board instruct the committee to go forward?

Having been read, this statement was committed to the Rev. Dr. Beman, and Rev. Messrs. J. Tucker and C. Hobart, and D. Noyes, and R. K. Page, Esq's., who subsequently presented the subjoined report, which was adopted by the Board, after having called forth animated addresses from a number of gentlemen, and is as follows:—

In relation to the missionaries who were sent out under peculiar circumstances, during the last year the Prudential Committee have, no doubt, acted wisely, but the question in relation to those who are ready to enter the field is one of great interest, and remains to be decided by this Board. It appears from the document put into the hands of your committee, that the sum of \$300,000, will be necessary for the current year, in order to send out the detained missionaries, to restore, "*to the suffering missions the means of prosecuting their plans, long since approved by the Board,*" and to provide for the extinguishment of the existing debt.

In view of the facts stated in this interesting paper, your committee recommend to the Board the adoption of the following resolutions.

Resolved, That the Prudential Committee be instructed to lay this whole subject extensively before the churches, to direct their agents to do the same, and to invite the ministers of the gospel to co-operate in this work.

Resolved, That this Board, relying upon the blessing of God and the prompt and timely aid of the friends of missions, instruct the Prudential Committee, to inform the detained missionaries that they may expect to be introduced as laborers into their respective fields at no distant day.

Curtailment of the Pecuniary Allowances of the Missions.

A statement relating to the effects of the recent curtailment of the pecuniary allowances to the missions, was, by direction of the Prudential Committee, laid before the Board by Mr. Greene; which, having been read, was referred to Rev. Dr. Fay, Gen. H. Sewall, and the Rev. Messrs. J. B. Condit, R. C. Hand, and R. Palmer, and is as follows:—

In the survey of the operations of the several missions under the patronage of the Board, presented in the Annual Report, the consequences of the curtailment of the pecuniary allowances have been frequently adverted to; but the Prudential Committee deem it advisable to lay this subject separately before the Board, in some of its various aspects and bearings, for their distinct consideration.

That all the consequences which are, in future years, to flow from this curtailment should now be predicted, is, of course, impossible. They relate to minds and hearts, to communities, and to endless duration; in respect to which, influences cannot be easily measured. They may be more or less extensive, and more or less disastrous, than is now anticipated. At present, only the beginnings of them can be seen by the Committee, or even by the missionary; and these but imperfectly. Years hence, as they shall, in the course of divine providence, be more fully developed, they may be more justly appreciated. Still, sufficient can now be seen to make us certain that their bearings on the missions, on the missionaries, on heathen tribes, and on the christian community at home, will not be unimportant.

Before advertent to the effects of the curtailment, it may be well to notice briefly the circumstances under which it was enjoined on the missions.

At the annual meeting of the Board in September, 1836, there was a balance against the treasury of about \$39,000. Within a few months from that time, the Committee, on the recommendation of the Board, sent forth sixty missionaries and assistants, who, aside from the expense of their outfit and passage, must necessarily much augment the expenditures of the missions which they should severally join. Previously to the embarkation of these families, the Committee, apprehensive that special economy in disbursing the funds of the Board would be required, in order that they might cover these augmented expenditures, in the then existing state of the financial affairs of the country, took into consideration the state of the several missions, and fixed a limit to the amount for which each might draw on the treasury. Notwithstanding sixty persons had been added to the number of missionary laborers in the field, yet the aggregate of the allowances prescribed by the Committee for the several missions was less, by more than \$5,000, than what had been expended by them the preceding year; while the increased number of laborers would seem to have rendered it desirable to increase the aggregate allowances at least \$15,000; and the various plans formed, and, in some instances, put into operation by the several missions, for extending their system of free schools and their printing establishment, founding and enlarging seminaries for educating native preachers and teachers, etc., seemed to require at least \$25,000 more. An increase, then, of the annual allowances, amounting in the aggregate to at least \$40,000, the missions were undoubtedly expecting for the year ending at the present time.

Nor would this advance in their allowances have been more than the missions had reason to expect, considering how they had, in previous years, been encouraged and sustained in enlarging their operations and expenditures, by the instructions of the Committee, and the annually increasing contributions to the treasury.

But during the first half of the year 1837, the Committee perceived that, at the rate at which contributions were then made to the treasury, the allowances to the missions could not be continued even on the scale to which they were then limited, without increasing the debt of the Board. In June, therefore, of that year, they felt compelled again to review the system of allowances; and as they had, by the limitation of the previous autumn, fixed them as low as it was supposed the several departments of labor at the missions could, with the most rigid economy, be carried forward, they were aware that all further retrenchment must be at the expense of arresting labors already in successful progress, if not actually undoing what years of toil had before accomplished. Still there seemed to be no alternative. They, therefore, proceeded to reduce the allowances to the missions by the gross sum of \$40,000. And by the circular, issued on the 23d of that month, instead of finding their allowances increased by \$40,000, which they had the year before anticipated, the missionaries found themselves, with sixty additional laborers to be supported and furnished with the facilities for useful employment, yet with their pecuniary means reduced \$45,000 below what it had been in 1836; thus making a difference of about \$85,000 between the means anticipated and calculated upon, and those actually at their disposal.

It cannot be wondered at, then, that a shock should be felt at every station, filling the missionaries with embarrassment and grief, and striking, as with a paralysis, every branch of missionary labor. Owing to their respective circumstances, the shock was felt with much less violence at some of the missions than at others, and the consequences were far less disastrous. After graduating all their unavoidable expenditures according to the most rigid economy, the missionaries met, with heavy hearts, to decide what parts of their operations, in fields where the amplest means seemed almost insignificant to counteract abounding wickedness and error, could bear retrenchment or suspension with the least ultimate detriment to the cause.

The effects of the curtailment were first felt in the free schools and seminaries connected with the missions; and they were disastrous and painful nearly in proportion to the extent and success with which these had before been conducted. In Ceylon, 5,000 pupils were dismissed from the free schools at once, leaving only sixteen schools remaining. "The breaking up of our schools," say the missionaries, "has been a most grievous blow. It was with aching hearts that we turned 5,000 children out into the wilderness of heathenism, to be exposed to the roaring lion, even for a few months. It was painful to miss them at the house of God on the Sabbath, and on Tuesdays, when they were accustomed to come together to study and hear the word of God. Now we are compelled to relinquish our schools, and leave the children *wholly and permanently* under the control of heathenism. By breaking up the schools, the Sabbath congregation is almost broken up at a number of our stations. The children and masters formed the nucleus of the congregation. By the breaking up of the schools, one of the rods of our power is broken." "After my usual lessons," says one of the older missionaries, "with the readers in the schools yesterday, I gave each a portion of the Bible as a present. I told them the reason—exhorted them to read it, not to enter into temptation, and to keep the Sabbath holy—prayed with them, commending them to the Friend of little children, and then sent them away—from me, from the Bible class, from the Sabbath school, from the house of prayer—to feed on the mountains of heathenism, with the idols under the green trees; a prey to the roaring lion, to evil demons, and to a people more ignorant than they, even to their blind, deluded, and deluding guides; and when I looked after them, as they went out, my heart failed me. Oh what an offering to Swamy!—*five thousand children!*"

But the bearing of this curtailment on the system of education in this mission, did not end with the free schools. Eight girls were cut off from the female boarding-school—a school which the mission regard as vitally connected with female education and female piety in the land. The seminary for educating native preachers, and other helpers could not escape. No new class could be taken at the usual time for admitting one, in the autumn of 1837. Still less could the missionaries open the door for one the present autumn. Thus the hopes of about one hundred candidates were disappointed, and their progress in obtaining an education which should bring them under christian influences, and ultimately qualify them for usefulness to their countrymen and the church, probably ar-

rested forever. There was a more painful step still, which the mission could not be spared. Forty-four must be cut off from those already in the seminary, who had enjoyed their instructions, and on whom their hopes were set as future coadjutors in their work. "Among these," say they, "were some lads of fine promise as to scholarship, from some of the most influential families in the land. If they had continued with us, doubtless many of them would, by the grace of God, have been truly converted, and thus prepared to build up the Redeemer's kingdom in the land. But they are now thrown back, with minds soured by disappointment, to grow up its strongest opposers."

The schools, in Southern India, Madras, and among the Mahrattas, suffered much from the curtailment, and would have been wholly broken up, as would also the remaining schools in Jaffna, had not timely aid been furnished by the colonial governments, and by friends of the mission residing in that quarter.

Nearly all the village schools among the Nestorians have been relinquished, while the missionaries are compelled to close their ears against the numerous and affecting appeals for the opening of new schools, which are sent in from the villages of that impoverished and oppressed people, now waiting for the renewed dawning of the light of life.

The seminary opened with so promising a beginning for the Armenians at Constantinople, and an interesting school, established for the same people, at Smyrna, would have been speedily closed again, had not God put it into the hearts of the Armenian communities in those cities, to take the expense and direction of both upon themselves, just in time to save them from the calamity.

In West Africa, Mr. Wilson was obliged to cut off one third of the pupils from his boarding-school for the education of teachers, and dismiss three of his five village schools.

From the mission to the Sandwich Islands, no intelligence has been received since the circular of June, 1837 reached them; but from the effect of the limitation of their expenditures forwarded six months earlier, the Committee infer that the number of pupils in the seminary there must have been greatly reduced, and the boarding-schools must have been nearly or quite destroyed.

Among the Indians of this continent, nearly every school under the care of the missions, taught by a hired teacher, has been disbanded.

The mere suspension of the schools during the period which the scantiness of the funds of the Board may require it, constitutes but a small part of the calamity which the missions are suffering in this respect. There is the difficulty of collecting these pupils again, when the mission shall again have the means to receive and instruct them, requiring, perhaps, not less time and labor than were necessary at first. Then there is the retarding of the education of native preachers, and other helpers, who are so much needed, in addition to the loss of most of the labor and expense which had been bestowed upon those candidates for such employments, who have been turned away. Then there is the diminished number of hearers of the word preached on the Sabbath, and on other occasions. The schools are the preaching places; and the masters and pupils, and their friends, who all felt that they were receiving fa-

vors from the missions, were the most constant and the most interested hearers.

This retrograde movement has, in some instances, exerted a most unhappy influence upon a whole heathen community. In Ceylon, no sooner was it known that the resources of the mission had failed, and the schools were dismissed, than a general exultation and triumph prevailed. Say the missionaries, "After many years of toil, our labors were resulting in a strong impression, throughout the land, that the christian religion would certainly prevail. And this impression was, to a very great extent, based on the conviction that the missionaries would never give over; that their means of influencing the community, and especially the rising generation, would never fail. And this impression was fast preparing the way for breaking up those bonds of caste and clanship and family, which, with a strength that cannot be appreciated in America, bind the people to the religion of the land. The predictions that the missionaries would by and by give up in discouragement, had been proved vain. Every year their cords were seen to be lengthening, and their stakes strengthening. But the blow which has been struck has weakened, every where, the strength of this impression. It has staggered the weak in faith in our churches, and taken away their confidence in the presence of opposers: it has quieted uneasy consciences among the people: it has caused the whole community to feel that what has been may be only the precursor of greater reductions to come. This impression we meet with constantly. We feel its influence in almost every department of effort. In many cases it takes away the edge of our words. It often closes the mouths of our helpers. It is an evil which cannot be written, so as to be appreciated abroad; but, it is an evil, disastrous, not only to the progress of our cause generally, but also to the increase of true piety in the land. This, time and steady toil only can remove."

Native teachers have been turned out of employment, and are exposed to a life of idleness and temptation. Instead of being coadjutors of the missionaries in doing good to their own countrymen, they are in danger of being ruined themselves, and becoming the means of ruining others.

The native church members are disheartened and perplexed. With the little knowledge and enlargement of mind which they can be supposed to possess, it is not strange that it seems to them now as if that cause to which they had attached themselves, and which, they supposed, was to rise steadily as the sun, and universally prevail, was now about to set in confusion. This fills them with doubt and dismay.

Nor does the character of the missionaries, and through them, the character of Christianity itself escape reproach. They have disappointed expectations, and as the heathen regard it, broken the pledges which they had previously given. In Ceylon, the missionaries were regarded as pledged to carry the pupils already received, through their respective branches of instruction, and to receive additional classes to the seminaries from year to year. When they turned away 5,000 pupils from the free schools, and forty-four from the seminary, and refused to receive classes for two successive years, they were charged with breaking their promises. The same charges were brought against Mr. Wilson, in West Africa, when want of funds

obliged him to discontinue three out of five of his schools, and postpone the establishment of others for which he had given encouragement. A similar charge of unfaithfulness has been brought against the missionaries at some of the North-American Indian stations. Thus Christianity is wounded, and prejudice raised against it in the minds of those to whom we are seeking to recommend it.

The remarks already made, have principally had reference to the consequences which have flowed from the inroads which the curtailment has made on the education system among the heathen. But other departments of labor have suffered in a corresponding manner.

The amount of printing executed at the mission presses generally, except so far as Bible and tract societies have furnished the means, has probably been less than half what it would have been, had ample funds been afforded them. So little could be appropriated to the press in Ceylon, that the missionaries say that the addition of one family to their number would close their printing office.

The facilities for preaching the gospel have been greatly abridged. Aside from losing the schools as preaching places, the diminished number of Bibles and tracts at their disposal for distribution, and the necessity of dismissing native readers and catechists,—all of which greatly restrict the facilities for disseminating christian truth,—the missionaries themselves are deprived of the means of making preaching tours among the people, as they have done to great advantage heretofore. In not a few instances, the missionaries have felt compelled to resort to labor, to aid in procuring for themselves the means of support, which has consumed that time and strength which ought to have been devoted to their more appropriate work, while it has given to the stations a very undesirable appearance of secularity and worldliness.

It is hardly necessary to add, that much loss of time, labor, and funds, has resulted from this curtailment. Much of all these, it is easy to see, which have been expended on the pupils who have been turned away in the various stages of their education, is likely to be lost; if not, in many instances, much worse than lost, both to the pupils themselves, and to the cause of christian knowledge and piety in the communities where they reside.

It cannot but be that the missionaries have been much disappointed, grieved, and disheartened. Their plans have been frustrated, their labors arrested, when to appearance, most rapidly approaching success; and those over whom they had often prayed, and on whom their affections and cares had been fixed, as the objects of their toils and hopes, they have been forced to surrender again a prey to the errors and corrupting influences of idolatry. When their schools are disbanded, their presses stopped, their native helpers turned away, their church members filled with distrust and confounded before their heathen adversaries, they feel that they are shorn of their power, and that the rod of their strength is broken. If the life, and health, and comfort of the missionaries is of no value, then let them remain to consume away with grief and disappointment; but if the christian community is pledged to sympathise with them, to sustain them in their labors, and to furnish them with facilities, so that they shall not spend their strength for nought, nor be

made to be spectators of the undoing of their own work, then must they be enabled, without delay, to re-open their schools, gather back the pupils, redeem their character by making good all their promises, and carry forward all departments of their labor with ever-growing energy.

The Committee repeat what they said on introducing this subject, that what we now see are only the beginnings of the consequences which are growing out of this curtailment. The results which are to be developed in the future life, and in the eternal existence of the multitudes affected by it, none can foretell, but He who sees the end from the beginning. Of how many was probably the character and the everlasting destiny fixed on that day, when the Ceylon mission, compelled by the scantiness of our contributions, decided to turn 5,000 pupils from their schools? Who is willing to look at the consequences of this curtailment to that student of the seminary, turned away with his pride wounded, and his mind soured, to become a hardened idolater, or a leader in infidelity?—or to that convinced but unconverted schoolmaster?—or to that weak church member?—or to those girls, shut out from the boarding-school, and turned over again to heathen parents and friends, without restraint, to be trained for idol worship, or scenes of pollution and infamy?—or to those brahmins and learned men, whose faith in their shasters began to waver, but who now are convinced again that Siva is mightier than Jehovah?—or to those whole nations of heathen, to whom we have been virtually shutting up the way of life, and, as it were, clearing out the impediments from their broad way to perdition, which the missionaries had been throwing in to obstruct their progress?

The Committee might dwell on the effect of this curtailment at home, by which about thirty candidates for missionary labor have been detained from the fields to which they trust the Holy Ghost has called them, and the heathen deprived of thirty years of service, while nearly 20,000,000 of them have died and gone beyond the reach of effort and hope. But they forbear to press the subject farther, as a separate document will be laid before the Board on that subject.

The Committee on the foregoing document subsequently reported the resolutions which follow:—

1. *Resolved*, That this Board deeply sympathize with its missionaries under the grief and disappointment they have suffered, in consequence of the curtailment of their means of usefulness, and would assure them of our prayers and efforts that they may be speedily furnished with the aid necessary for executing their former plans, and extending their operations.

2. *Resolved*, That the Board regard it as highly important, that the various missions already established, should be vigorously sustained, and that instead of a retrograde movement, regard to economy, and to the speedy and ultimate accomplishment of their object, requires that they should be enabled steadily to advance.

3. *Resolved*, That in view of the history of the missions during the past year, the following resolution, adopted at the last meeting of the Board, and found on the twenty-eighth

page of the last Annual Report, be and hereby is rescinded. The resolution is in these words, viz:—

“That in the opinion of this Board, it is expedient that the rate of remittances to the several missions should continue substantially as stated in the above circular, until the missionaries now under appointment shall be sent forth to their respective fields of labor.”

4. *Resolved*, That it is the solemn duty of the patrons of the Board seriously to inquire whether the perplexities and discouragements which have oppressed the missionaries of this Board, in consequence of curtailments of the past year, should not be speedily removed, and also the means furnished to enable them to put the printing presses again in full operation, to re-assemble the thousands of children who have been sent from the schools of the missions back to the darkness and miseries of paganism, and to prosecute, with increased vigor, the great work of bringing the nations to a knowledge of the truth.

This report was approved and adopted by the Board.

Election of New Members.

The Rev. Drs. Edwards, Humphrey, Fay, and Anderson, and Hon. L. Cutter were appointed a committee to consider and report on the expediency of electing new members of the Board, and to make a nomination, if they find it expedient. This committee subsequently reported:—

That as few members have been added to the Board for a number of years past, they deem it expedient that the Board should be considerably enlarged at its present session. They therefore nominate the following persons.

Maine.—BENJAMIN TAPPAN, D. D., Augusta; and Rev. JOHN W. ELLINGWOOD, Bath.

New Hampshire.—Hon. SAMUEL FLETCHER, Concord; and Rev. AARON WARNER, Professor in the Theological Seminary, Gilmanton.

Vermont.—JOHN WHEELER, D. D., President of the University, Burlington; and Rev. CHARLES WALKER, Brattleborough.

Massachusetts.—MARK HOPKINS, D. D., President of Williams College, Williamstown; and THOMAS SNELL, D. D., North Brookfield.

Rhode Island.—MARK TUCKER, D. D., Providence.

Connecticut.—JOEL HAWES, D. D., Hartford; and THOMAS W. WILLIAMS, Esq., New London.

New York.—ISAAC FERRIS, D. D., THOMAS H. SKINNER, D. D., Professor in the Theological Seminary; HENRY WHITE, D. D., Professor in the Theological Seminary; D. W. C. OLYPHANT, RICHARD T. HAINES, WILLIAM W. CHESTER, and PELATIAH PERIT, Esqs., New York City; Hon. JOSEPH RUSSELL, Troy; and Rev. ELISHA YALE, Kingsboro.

New Jersey.—Rev. DAVID MAGIE, Elizabethtown.

Pennsylvania.—MATTHEW BROWN, D. D., President of Jefferson College, Cannonsburg;

WILLIAM R. DE WITT, D. D., Harrisburg; THOMAS FLEMING and AMBROSE WHITE, Esqs., Philadelphia.

Maryland.—Rev JAMES G. HAMNER, Baltimore.

Ohio.—GEORGE E. PIERCE, D. D., President of Western Reserve College, Hudson.

Indiana.—ELIHU W. BALDWIN, D. D., President of Wabash College, Crawfordsville.

Michigan.—EUROTAS P. HASTINGS, Esq., Detroit.

Annual Meeting for 1839.

Hon. S. T. Armstrong, Rev. Dr. Beman, and Rev. E. Holt were appointed a committee to consider and report upon the most suitable place for holding the thirtieth annual meeting of the Board, and to nominate a preacher and substitute for the occasion. In their report, subsequently made, they recommended that the next meeting of the Board be held in the city of Troy, N. Y.; and that the Rev. Dr. McAuley be appointed preacher, and the Rev. Dr. Beman the substitute, in case of his failure; which report was adopted. By a subsequent vote of the Board, Hon. Joseph Russell, and the several Presbyterian ministers in the city of Troy, were appointed a committee to make the necessary preparatory arrangements for the meeting.

Devotional Services—Meetings for Addresses.

The session of the Board, on the first day, was opened with prayer by Rev. Dr. Beman, and on the second and third days, by Rev. Dr. Tappan and Rev. E. White, and the meeting was closed with prayer by Rev. D. O. Griswold.

On the evening of Wednesday, the twelfth, the annual sermon before the Board, was delivered by the Rev. Dr. Humphrey, in the Third Congregational Church; Rev. D. Magie aiding him in the devotional exercises. For this sermon, the thanks of the Board were voted, and a copy requested for the press.

On the afternoon of Thursday, the members of the Board united with a large number of ministers and other church members in the Second Congregational Church, in commemorating the death of Christ. The Rev. Drs. Codman, Tucker, and Church, and the Rev.

Messrs. Jotham Sewall, Sen., and J. W. Ellingwood, led the services on the occasion.

A public meeting was held in the High-street Church, on the evening of the same day, at which prayers were offered by the Rev. Dr. Edwards and Rev. Mr. Kellogg, extracts from the Annual Report of the Prudential Committee were read, addresses made by the President, Rev. Messrs. Magie, Spaulding, and Abeel, and Rev. Dr. Beman.

Sacred music, appropriate to the occasion, was performed at all the foregoing meetings.

Officers Elected—Votes of Thanks.

The following persons were elected officers of the Board for the year ensuing.

JOHN COTTON SMITH, LL. D., *President*;
STEPHEN VAN RENSSELAER, LL. D., *Vice President*;

CALVIN CHAPIN, D. D., *Recording Secretary*;
CHARLES STODDARD, Esq., *Assistant Recording Secretary*.

SAMUEL HUBBARD, LL. D.,
WARREN FAY, D. D.,
Hon. SAMUEL T. ARMSTRONG,
CHARLES STODDARD, Esq.,
JOHN TAPPAN, Esq.,
DANIEL NOYES, Esq.,
Rev. NEHEMIAH ADAMS,

Prudential Committee;

Rev. RUFUS ANDERSON,
Rev. DAVID GREENE,
Rev. WILLIAM J. ARMSTRONG,

Secretaries for Correspondence;

HENRY HILL, Esq., *Treasurer*;

WILLIAM J. HUBBARD, Esq., } *Auditors.*
CHARLES SCUDDER, Esq. }

The thanks of the Board were voted to the several churches and congregations which granted the use of their respective places of public worship for the accommodation of the Board during its anniversary; also to the several choirs of singers, for their appropriate performances on the occasion; also to the families and individuals, whose hospitality and kindness the members of the Board enjoyed during their sessions.

The Board adjourned to meet in the city of Troy, N. Y., on the second Wednesday of September, 1839, at ten o'clock, forenoon.

RECENT INTELLIGENCE FROM THE MISSIONS.

NESTORIAN MISSION.—It is the expectation of the Prudential Committee as soon as possible to form a station among the Nestorians in the upper part of Mesopotamia, west of the Koordish mountains, should Providence permit. By this means a more speedy, regular, and certain intercourse may probably be secur-

ed with the Nestorian patriarch at Jolemerk, and his independent mountain districts. This measure is probably indispensable to the successful prosecution of the mission for a long time in the district of Ooroomiah, eastward of the mountains.

On the 9th of July Mr. Perkins writes from Tabreez, that the British ambassador at the Persian court had ordered all the officers of his country to prepare to leave Persia immediately. The British government regards itself as having been insulted by the Shah of Persia, and it is thought that nothing short of a war between the two countries will be the result of the difficulty, even if the Shah should try to effect a reconciliation, which he is not likely to do. The object of Mr. Perkins' visit to Tabreez was to place himself and fellow laborers under the protection of the Russian ambassador, instead of the British as the latter was about to leave the country. In this he expected to succeed without difficulty.

Mr. Perkins also states that the assault on Herat, in which the Shah had been so long engaged, with most of his disposable forces, was regarded as being hopeless of success; as the inhabitants of the city were supposed to have provisions sufficient to enable them to hold out for two years, besides having subterranean passages by which they communicated with the surrounding country, and often made frightful havoc among the soldiers of the Shah.

CONSTANTINOPLE.—On the 21st of May Mr. Goodell writes from Constantinople, that the work of the Lord among the Armenians there seemed to be steadily advancing, and there were good grounds to expect that it would make progress until it should pervade that community. The revival at Odessa still continued, and there were indications of unusual interest on religious subjects in other places.

Mr. Dwight, with his two children, was at Marseilles, France, on the 15th of August, where he expected to embark for Philadelphia on the next day. He left Constantinople on the 7th of July and proceeded to Smyrna, from which port, as there was not likely soon to be any suitable opportunity to come directly to the United States, he went to Malta, and thence to Marseilles.

SYRIA AND THE HOLY LAND.—On the 18th of May Mr. Whiting writes that Professor Robinson of New York and Mr. Smith had just left Jerusalem for Petra, both in good health.

The plague had broken out at Jerusalem and the city had been laid under strict quarantine. Still the number of cases was not such as to awaken great alarm. Mr. Smith returned from this excursion, and proceeded to Smyrna, from which place he writes, on the 1st of August, that, with the advice of his brethren of the Syrian mission, he was expecting to proceed to Constantinople, and thence, by way of the

Black Sea and the river Danube, to Germany, for the purpose of completing the new font of Arabic type, which, it was believed, could not be completed in any other manner so expeditiously and at so small expense.

By a subsequent letter received from Mr. Whiting, dated at Malta August 22d, information is received that himself and wife left Jerusalem about the middle of July, and after a short visit at Beyroot, proceeded to Malta, where they arrived on the 19th of August. They were led to this course by the protracted ill health of Mrs. Whiting, and the impossibility of obtaining suitable medical advice or change of climate in Syria. Whether they will continue their voyage to the United States, or soon return to Syria will depend on the efficacy of the means already used and the medical advice which they may receive.

BROOSA.—The mission families at Broosa were in good health on the 30th of June, Mrs. Schneider having recovered from the severe and protracted sickness with which she was afflicted. The prospects of success in their labors were favorable.

GREECE.—Under date of June 19th, Mr. King writes from Athens that the opposition of the ecclesiastics to the books furnished by the mission still continued; but that there was, however, a great demand for the books; and that since the first of January he had sold and distributed nearly 15,000 copies of books, and might have distributed many more, if he had been fully supplied. Preaching in the Greek language was continued, with an audience of twenty-five or thirty, in which was a priest, who is chaplain of the soldiers at Athens, who seems desirous to learn the truth himself, and to have a church where he may collect the soldiers under his care and teach them, according to his ability, the word of God.

The station at Argos is to be discontinued, Mr. Benjamin having joined Mr. King at Athens, and Mr. Riggs being about to proceed to Smyrna or Constantinople to aid in the Greek department of one of those missions. The peculiarly unfavorable state of the population at Argos seemed to render this step advisable.

SMYRNA.—On the 11th of July, Mr. Temple writes—

I had hoped some short time since that the hostile spirit of the Greek church was gradually vanishing away; but facts have recently come to my knowledge which show that this is not true. The archbishop of Ephesus stated a few weeks since that he had caused our Scriptures and other books to be burned in his diocese,

and that he would burn them again. Far in the interior, in the neighborhood of Cesarea, we are sorry to learn that the Scriptures have lately been burned in Greco-Turkish. It is truly affecting to witness such a disposition in any quarter. So far as our plans and operations concern the Greeks, the prospect is at present dark. We are cheered, however, as often as we raise our eyes to the Father of Lights, who is clothed with light and dwells in light. Our prayer is that he will, in his own good time, cause the light to shine out of darkness. Knowing that the hearts of all men are in his hands, we would constantly cry, Help, Lord, for vain is the help of man.

MAHRATTAS.—Mr. Allen writes from Bombay, on the 21st of May:—

The labors of Mr. Graves at the Mahaburishwur Hills have been blessed more than in all his previous residence in India.—Our state and prospects in Bombay are much the same as for some time past. Our schools both for boys and girls are much diminished for want of funds, and we shall probably soon be obliged to diminish them much more. We have also been obliged to stop printing books at the expense of the mission; but we have done a good deal at the press for other missions and societies. The prophets from Ezekiel to Malachi, inclusive, translated by Mr. Dixon, of the Church Mission, are just through the press; The First of Samuel, translated by myself is now in the press. The Old Testament to Samuel was finished some time ago.

SANDWICH ISLANDS.—Letters have recently come to hand from a number of the stations at the islands bringing intelligence of the most interesting character, giving reason to believe that the Lord, with whom is no restraint to save by many or by few, is at this period of embarrassment and perplexity in many respects, pouring out his Spirit extensively and with much power, imparting spiritual light to the benighted minds of that people, and gathering multitudes of them into his kingdom.

On the first of March Mr. Chamberlain writes from Honolulu:—

The Lord is showing us that when money fails, his Spirit can operate; that his divine influences are not dependent upon the temporal prosperity of the churches, or of the mission. He is, we trust, pouring out his Spirit more generally and abundantly upon the churches in these islands, than has ever been known before. Eighty stand propounded at this station, and many more are hopefully converted. At all the stations on this island, there is evidence of the presence of the Holy Spirit; and it may be said, at about all the stations on the islands. It is our confident expectation that not a station will be left unvisited. That all who now appear to be converted will hold out to the end, we cannot presume to expect; but that a harvest of souls will be gathered into the kingdom we do not entertain a doubt. Let all the praise be ascribed to the sovereign grace of God.

Mr. Bingham, writing from the same station on the 3d of March, remarks—

This is emphatically a year of the right hand of the Lord to the Hawaiians. There is a shaking and noise among the dry bones. The Spirit of God is most manifestly hovering over the islands. The gospel is the power of God. The brethren at Hilo and Waimea on Hawaii are counting hundreds of converts. At all the stations on that island it is believed the Spirit of God is present and specially operating on the hearts of the people. Where the missionaries travel and preach, they believe God's blessing immediately attends his truth, and is followed by conviction and conversion.

For three months past there has been a waking up at the stations on this island. First here, then at Waialua, then at Ewa, then at Kaneohe. I proposed a circle of protracted meetings for the four stations, one a month, from the first of January, commencing here. The proposition was met by a readiness on the part of the churches and the brethren, which indicated favorably, and the preparatory measures were salutary. The first occupied the first week of January, the second a week, three weeks later at Waialua, and the third is now in progress at Ewa.

About the middle of November I spent a Sabbath in the valley of Manoa, preached and conversed with numbers individually; an increased attention there was immediately obvious.

The Sabbath that closed the last year was at Honolulu an interesting day. Preaching seemed to chain the audience, and I have reason to believe that numbers in the church and out, felt resolved to spend the days of the new year, if allowed to see them, in a better manner than any former year. Our protracted meeting commenced the next morning, as the first rising sun shewed himself in the east. Our large house was well filled. Scores, if not hundreds, have declared that on that day they chose the Lord, and gave themselves to him. While writing this sentence a native man came into my study and said, he had lived in sin till the last day of December last, when he repeated and gave himself to the Lord, (in his own district, four miles distant,) and has served him till now, and means to do so unto the end.

There are hundreds in this place, who, within three months, have apparently reformed, professedly repented, and are ready to pledge themselves to the service of the Lord. A large portion of these refer to the protracted meeting the first week in January, as the time when they first resolved to be the Lord's, or when they were brought with clearer light to resolve anew to go to Christ and consecrate themselves to his service. Another class refer to the protracted meeting a year ago, and others to periods still earlier. Several petty gamblers have brought their cards and burnt them, and are urging their companions to forsake their ruinous courses.

Among those of whom it may be said, "Eschold he prayeth," may be numbered Kehekili, (Thunder,) a stout-hearted heathen chief, who long resisted the claims of the gospel, but now appears to love the truth. He came to me "by night" more than once during the protracted meeting, desiring to converse on the salvation of the soul, and would readily, at my instance,

kneel down with me in my room and pray with apparent childlike simplicity. Several of the church members have expressed their confidence and satisfaction in him as a Christian. I have allowed him to state his feelings publicly, but have not propounded him, or any one whose hopes are dated within two months. Eighty others have been recently propounded, one of them sick and blind. I have baptized and am expecting to baptize and admit most of the eighty tomorrow. Seventy-three were admitted to this church during 1837, all or nearly all on a pretty long probation.

What I have said will shew in some measure the ground of my remark that the Spirit of God appears to be hovering over the Sandwich Islands. There is good reason to believe that prayer, acceptable and prevailing prayer, is offered to some extent, and that God does hear and carry on his own blessed work, by the chosen instrumentality his wisdom has been pleased to appoint, and in such a way as to secure to himself the glory of it. When we stand between the living and the dead, and point sinners to the Lamb of God that taketh away the sin of the world, and shew them that unless they go to him in penitence and faith, they cannot be saved, it is encouraging to see the tear of tenderness, the fixed eye, the stillness, the solemn attention in the conference-room, or the great congregation, or the more private circle, and an eagerness to catch and keep the words of the preacher. It is pleasant to preach with the hope that an immediate blessing will attend, and this is my privilege.

Letters have been received from other stations on the Islands, giving similar interesting intelligence, some of which will be inserted in the next number.

ARKANSAS CHEROKEES.—On the 31st of July Mr Washburn writes from Dwight—

Among the recent immigrants there has been much sickness; and in some neighborhoods the mortality has been great. I have just returned from a neighborhood about ten miles from the mission where there have been fourteen deaths within three weeks. One cause of suffering is that great scourge of the Indian race, *whiskey*, which is brought among and consumed by them in very great quantities. The other great cause of suffering is the want of medical aid. Almost all who take suitable medicines in due time, are restored to health. Since last October about 2,000 immigrants have come into this country. Nearly all of these who have settled in the lower part of the nation either have been or are now sick. Twenty-five hundred more are now on their way from the old nation. We hear that there is much sickness and mortality among them. One company of these, originally consisting of a thousand, but already diminished by some hundreds, is expected to arrive to-day; and it is expected that nearly all of these will settle within ten miles of this station.

The people are much agitated by the state of their political affairs. The state of religion in the church has been and still is low. At each of the places where I have stated preaching, small congregations assemble. Most of the hearers give a pleasing attention to preaching, and at two or three of the places the number of hearers is slowly increasing.—The schools have

prospered, the aggregate number of the native pupils being about seventy.

CHOCTAWS.—Mr. Byington, writing on the 2d of August, states that the whole number of members of the Mountain-Fork church was ninety; some having died during the year, a considerable number having removed to a portion of their country sixty or eighty miles further west, and some having backslidden.—“The Choctaws are not so industrious as they were. They drink more and spend more time at their plays. Since about the first of January, 1837, ten persons, living within ten miles of me, have lost their lives in consequence of drinking whiskey. Provisions are scarce and dear. Their great annuities are in danger of working great ruin among them.

OREGON INDIANS.—Mr. Spalding writes from his station on the 10th of July, that the Ponderays visited him in June, and expressed strong desire that a missionary might be sent among them. Many chiefs from the north had spent much of the summer with him, furnishing a wide field for labor. The prospects of the mission in all departments appeared as promising as heretofore. Seventy or eighty Indian families near the station have cultivated more or less ground, some of whom were raising potatoes, corn, beans, etc., sufficient for their own wants. The season had been thus far very favorable for the crops.

Two Indian girls in Mr. Spalding's family had been removed by death; not, however, till both had endeared themselves to the family by their good conduct and proficiency in christian knowledge. Both gave evidence of having been spiritually enlightened and renewed, and were baptized a short time before their death, as the first fruits of the mission.

OJIBWAS.—Mr. Hall writes from La Pointe, Aug. 16, that the school there had never been so popular, especially among the more intelligent portion of the people, as during the past year.

Donations,

RECEIVED IN SEPTEMBER.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>		
W. R. Thompson, New York, Tr.		
Catskill, Mon. con. in R. D. chh.		16 50
<i>Auburn and vic. N. Y. By H. Ivison, Jr. Agent,</i>		
Auburn, 1st chh. coll. 297,05; 2d		
do, mon. con. and coll. 92,08;		
J. H. Scott, av. of marine		
shells, 6,75;	395	88
Bellville, U. C. Am. presb. chh.	12	00
Camillus, 2d presb. chh.	55	00
Cincinnati, A. B. C.	7	33
East Groton, Cong. chh.	87	25
Genoa, 1st presb. chh. 92,50;		
mon. con. 7,60; 2d presb. chh. 54;	151	10

Homer, Ann. cell. in cong. chh.	
295; mon. con. 25; sab. sch. 10;	
circle of indus. 5;	335 00
Lansing, Mon. con.	1 95
Lansingville, By J. Todd,	10 00
Livonia, Mrs. S. Fowler,	10 00
	1,068 51
Less dis. 9; c. notes, 15; prem.	
5,70;	29 70-1,038 81
Barnstable co. Ms. Aux. So. Rev. N. Cogswell, Tr.	
Wellsfleet, S. Harding,	1 00
Boston and vic. Ms. By S. A. Dan-	
forth, Agent,	700 00
Cumberland co. Mo. Aux. So. W. C. Mitchell, Tr.	
Biddleford, 2d chh.	9 51
Cumberland, La.	12 43
Gorham, Mon. con. for sch. in	
Ceylon,	90 00
Portland, Sab. sch. class in High-	
street chh. for Ceylon chil.	87
Westbrook, 1st par. mon. con.	
2,81; Rev. J. Lane, 5,50;	8 31
Windham, Chh. which and prev.	
don. constitute Rev. J. W.	
SHEPARD an Hon. Mem.	17 00-138 12
Fairfield co. East, Ct. Aux. So. S. Sterling, Tr.	
Bethel, Mon. con. 38; coll. in	
cong. 91;	59 00
Bridgeport, Coll. in so. 106,63;	
mon. con. 23,69;	130 32
Brookfield, La. char. so.	16 00
Huntington, Gent. 60,25; la. 70,48;	
mon. con. 39,47; gleasing so. 20;	190 90
Monroe, Gent. 63,18; la. 38,40;	101 64
New Fairfield, Asso.	30 00
Newtown, Coll. in chh. 9,41;	
la. 8,37; mon. con. 5,92;	23 70
Redding, Gent. 32,59; la. 34; mon.	
con. 13,14; av. of ring. 25c.	79 89
Stratford, Mon. con. 45; gent.	
23,50; la. 53,52; sab. sch. 2;	126 02
Trumbull, Gent. 9,28; la. 40; la.	
sew. so. 18;	67 28
	834 05
The above amount was ackn. in	
Jan. and Feb.	
Genesee and vic. N. Y. By C. A. Cook, Agent,	
Burditt,	5 00
Canandaigua, Coll. 90,47; la. so.	
119; fem. sem. for fem. sch.	
Ceylon, 50; mon. con. 49,60;	
James Smolley, de'd, 113,80;	
Rev. E. Johns, 100, W. Hub-	
bells, 50; Miss B. Chapin, for	
Sandw. Isl. miss. 25; for a	
child in fem. sch. at do. 20;	
Miss E. Chapin, 40;	657 87
Castleton,	2 00
Clyde, Sab. sch. in 1st presb. chh.	
for Smith Els, Ceylon,	
Coventry, G. D. Phillips, 50; G.	
W. Phillips, 5; 2d cong. chh. 5;	60 00
Geneva, C. A. Cook, to consti-	
tute Mrs. ANNA MARIA COOK	
an Hon. Mem.	100 00
Hector,	30 00
Ovid,	50 56
Penn Yan, Presb. chh. coll. and	
mon. con. 111,03; W. M. Oli-	
ver, to constitute Mrs. HAR-	
RIET H. OLIVER an Hon. Mem.	
100; two indiv. to constitute	
Rev. OVID MINER an Hon.	
Mem. 50;	261 03
Romulus, Misses W.	2 00
Sodus, Sch. dis. No. 2.	5 00
Starkey, 3d presb. chh.	10 00-1,933 46
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.	
Catskill, Mon. con. in presb. chh.	
28,16; T. B. Cooke, for Rev.	
W. Goodell, Constantinople,	
50; Mrs. R. Cooke, 15; G. Grif-	
fin, 10; Miss Forman, 10; little	
misses so. 7,43;	190 50
Hunter, Mon. con. in presb. chh.	30 13-150 72

Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.	
Avon East, Gent. 20,35; la. 31,09;	
mon. con. 8,50;	59 94
Collinsville, Mon. con.	18 00
Farmington, Gent. 207,56; la.	
298 41; young la. sew. so. 30,50;	526 47
Hartford, Part of sum ackn. in	
Oct. 1837, 631,50; 1st so. gent.	
500; la. 529,79; West so. for	
<i>Joha Tulcott, Ceylon, 20;</i>	1,681 29
Marlborough, La.	22 70
Suffield, Mon. con. 10; la. 41,45;	
E. P. int. 3;	54 45
Windsor, La.	47 00
	2,409 85
Ded. dis. on uncur. bills,	242,409 01
Hartford co., South, Ct. Aux. So. R. Hubbard, Tr.	
Glastenbury, Gent. 137,55; la.	
73,75;	211 30
N. Britain, Mon. con. 43,49; D.	
W. Whittelsey, 50;	93 49
Weathersfield, Mon. con.	11 97-316 76
Hillsboro' co. N. H. Aux. So. R. Boyls-	
ton, Tr.	19
Goffstown, Mon. con.	19 25
Nashua, Mon. con. in Mr. Gee's so.	10 00
New Boston, Mon. con. in presb.	
chh.	10 56-40 00
Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.	
Waldoboro',	25 95
Litchfield co. Ct. Aux. So. C. L. Webb, Tr.	
Litchfield, 1st so. mon. con. 23,30;	
coll. 69,70; S. Farms so. H.	
Murray, 10;	103 00
Sherman, Estate of E. Hoyt, de'd,	5 00
Watertown, Coll. by la. for fem.	
orp. asylum, Bombay,	12 00-120 00
Merrimack co. N. H. Aux. So. Rev. D. Kimball, Tr.	
Henniker, Young la. Ceylon so.	
for Nancy B. Scales, Ceylon,	12 00
New Haven City, Ct. Aux. So. F. T. Jarman, Tr.	
Mon. con. in 1st and united so. 38,68;	
Mrs. E. Murdock, for sch. at Ceylon,	
30; mon. con. in Yale coll. 5,31; do. in	
3d chh. 3; H. Hodges, 10; Brewsterville,	
sab. sch. for sch. in Ceylon, 3;	80 00
New York City and Brooklyn, Aux. So.	
W. W. Chester, Tr.	
(Of which fr. chil. of A. G. Phelps, for	
Anson G. Phelps, Ceylon, 20; for Mrs.	
S. E. Austin, Brooklyn, to re-establish	
a sch. in Ceylon, 25;)	215 13
Onesida co. N. Y. Aux. So. A. Thomas, Tr.	
Columbus, Cong. chh.	3 00
Deerfield, C. Preston,	10 00
Franklin, Mich. Mon. con. in	
presb. chh.	2 10
Mexico, Presb. chh.	8 81
Richland, Mon. con.	3 39
Rodman, La.	6 74
Sherburne, Fem. benev. so.	3 00
Trenton, Mon. con.	3 56
Winfield, Mrs. Bomfay,	1 00-43 60
Orange co. Vt. Aux. So. J. W. Smith, Tr.	
Bradford, Chh. and so 73,12; mon. con.	
22,80; sab. sch. 96c.	96 88
Orleans co. Vt. Aux. So. J. Kimball, Tr.	
Coventry, Cong. chh.	15 00
Craftsbury, do.	10 03
Greensborough, Gent. and la.	13 70-38 70
Palestine Miss. So. Ms. E. Alden, Tr.	
Abingdon, 1st par. Gent.	50 15
Pendleton co. Me. Aux. So. E. F. Duren, Tr.	
Bangor, Hammond-st. s. s. Miss	
D.'s class, for China, 75c. Irish	
class, 12c.	87
East Brewer, Mon. con.	7 81
Foxcroft, Mon. con. in cong. chh.	5 42-14 16
Pilgrim Aux. So. Ms. Rev. E. G. Howe, Tr.	
North Marshfield, Mon. con. in evan. so.	2 37
Rutland co. Vt. Aux. So. J. D. Butler, Tr.	
Fairhaven, Mon. con. in cong. chh.	16 93
West Rutland, Mrs. L. Billings,	5 00-21 00
Valley of the Mississippi, Aux. So.	
W. T. Truman, Tr.	
Western Reserve Aux. So.	
Cuyahoga co. Brecksville, A friend, 1;	

Euclid, Mrs. S. Shaw, 50; Geauga co. Kirtland, Rev. T. Coe, 13; Huron co. Huron, Institute miss. so. 15; Milan, B. Sturtevant, 10; Medina co. Wadsworth, Fem. benev. so. 6,62; Portage co. Atwater, 52,50; Aurora, 8,67; Brimfield, 5; Charlestown, which and prev. dona. constitute Rev. CHAPIN R. CLARK an Hon. Mem. 14,15; Cuyahoga Falls, Gent. 21; Ia. 11; Edinburgh, 18,04; Franklin, 10; Freedom, 7,12; Hudson, H. Oviatt, 20; indiv. 12,05; Rev. RUFUS NUTTINS, which constitutes him an Hon. Mem. 50; Western Res. coll. 8,84; Lowell, Mrs. G. H. 2,50; Middlebury, D. McNaughton, for Mary J. McNaughton, Ceylon, 20; indiv. 23,75; Nelson, Indiv. 44,81; Lydian so. 7; W. Clark, 3; Randolph, 18,12; young Ia. sew. so. 8; O. C. Dickinson, 10; Ravenna, Mon. con. 4,81; Rootstown, 2,86; Streetsborough, 1; Tallmadge, Mrs. C. Fenn, 25; A. C. Wright, 10; Twinsburgh, 1st chh. 6,37; L. do. 75c. Windham, Indiv. 20,00; Mr. and Mrs. Handford, 10; Mr. Treat and fam. 8,05; Lodi, Mich. Presb. chh. 40 44	
	600 15
Ded. c. note,	3 00—597 15
Windham co. Vt. Aux. So. N. B. Williston, Tr. Brattleboro', E. vill. sab. sch. 20 00	
Mariboro', Mon. con. 6,45; indiv. 4,55; Putney, Mon. con. 5 00—36 00	
	11 00
	5 00—36 00
Total from the above sources,	\$7,378 48
VARIOUS COLLECTIONS AND DONATIONS.	
Adrian, Mich. Mon. con. in 1st presb. chh. 45 00	
Albany, N. Y. 4th presb. chh. 100 00	
Alma, Me. Mon. con. 25,25; Miss M. A. N. 2; 27 25	
Amherst, Ms. Rev. Dr. Humphrey, 50; Rev. N. W. Fiske, for Nestorian sch. at Ooroomiah, 15; 65 00	
Amsterdam Village, N. Y. Presb. chh. 20; sab. sch. for Chandler Bartlett, Ceylon, 20; 40 00	
Angelic, N. Y. Chh. 10; S. Prentiss, 10; 20 00	
Attleborough, Ms. Mon. con. in Mr. Crane's so. 16 71	
Augusta, Me. H. Sewall, 20 00	
Baldwin, Me. J. Richardson, 1 08	
Bangor, Me. Hammond-st. chh. and cong. 37; a friend, for a sch. in Ceylon, 25; N. Harlow, for a sch. in do. 25; 87 00	
Barre, Vt. Mrs. H. Wheten, 10; Mr. R. 1; 11 00	
Berkmantown, N. Y. Presb. chh. 15 00	
Belfast, Me. Mon. con. in Mr. McKeen's so. 30; do. Head of the Tide, 20; E. Beaman, 4; indiv. 8; 62 00	
Bensington, Vt. Mon. con. in Mr. Hooker's so. 7,29; Centre vil. mater. asso. for Eom-bay, 3; 10 29	
Bethel, Me. Contrib. in cong. chh. 7 00	
Buddeford, Me. 1st par. 17,54; 2d par. mon. con. 5; 22 54	
Bingham, Me. Mon. con. 3 74	
Bloomfield, Me. Contrib. 47,41; Mrs. M. A. Vose, 5; 23 41	
Bloomfield, N. J. Miss. so. of fem. sem. for H. B. Cooke, M. H. Cooke, and M. Seymour, Ceylon, 40 00	
Bluehill, Me. Cong. chh. and so. to constitute Rev. ALBERT COLE an Hon. Mem. 54 00	
Boston, Ms. Mrs. CHRISTIAN BAKER, which constitutes her an Hon. Mem.) for Choc. miss. 100; Mrs. H. Cleveland, for Charles and Mehtable Cleveland, Ceylon, 40; a fem. friend, for Augusta Kehoe, Ceylon, 20; 160 00	
Brentwood, N. H. Mrs. S. Hook, 2 00	
Bridgehampton, N. Y. Presb. cong. 17,25; fem. benev. so. 17; 34 25	
Bucksport, Me. Cong. chh. to constitute Rev. MICHAEL BLOOD an Hon. Mem. 80; mon. con. 40; 120 00	
Buffalo, N. Y. Mrs. SAMUEL WILKESON, which constitutes her an Hon. Mem. (of which for Grove Hall sch. in Ceylon, annually, 30;) 504 00	
Canonsburg, Pa. La. miss. so. 13 42	
Cherryfield, Me. Cong. chh. 5 00	
Columbus, N. Y. Cong. chh. 23 00	
Columbus, Ill. Mon. con. 20 00	
Connecticut Forms, N. J. Presb. cong. 47 34	
Conway, Ma. A friend, 5 00	
Decatur, Ga. Mrs. S. P. A. Willard, 10 00	
Deckertown, N. J. Prayer meeting, 3 00	
Dennysville, Me. Sub. sch. mon. con. for Robert Crossett, Ceylon, 20 00	
Dover, N. J. Presb. chh. mon. con. 20 00	
Durham, N. Y. An old friend, 10 00	
Eaton, Mon. con. in cong. chh. 10 00	
Elmira, N. Y., S. Benjamin's note, 103,50; less for collecting, 1,55; 101 95	
Enosburg, Vt. G. Adams, 20 00	
Eric, Pa. Presb. chh. mater. asso. 16 00	
Fairfield, Ill. Ladies, 15 00	
Farmington, Mich. Presb. chh. mon. con. 11 00	
Fayette and Chesterville, Me. Cong. 10 00	
Florida, G. Loomis, U. S. A. which and prev. dona. constitute E. A. OGDEN, an Hon. Mem. 50 00	
Frankfort, Me. Thankoffering, 5; a lady, 50c. 5 50	
Fryeburg, Me. Mon. con. 48,40; J. Colby, 5; 53 40	
Galena, Ill. Presb. chh. 80 00	
Gardiner, Me. Indiv. 4 00	
Geneva, N. Y., E. Wright, 5 00	
Germantown, Pa. Mon. con. in presb. chh. 5,50; Mrs. E. S. H. 10; Miss B. 5; Mrs. N. 5; indiv. 7; 32 50	
Gettysburg, Pa. Indiv. 122,39; union mon. con. 68,30; mon. con. in English Lutheran chh. 32; 222 69	
Gilead, Me. Cong. chh. and so. 6 00	
Gi'manton, N. H. Students of Theolog. sem. 10 00	
Goshen, N. Y., J. S. Craus, 5 40	
Gray, Me. Mon. con. 2 00	
Greenland, N. H. Fem. miss. so. 26 35	
Greenwich, Ct. 2d cong. chh. and so. 188 57	
Hadley, Ms. Gen. benev. asso. 75 00	
Hallowell, Me. To constitute Mrs. RUFUS K. PAGE, an Hon. Mem. 100; S. chh. and par. to constitute PAUL STICKNEY an Hon. Mem. 100; Mrs. Sophia E. Bond, to constitute SIMON PAGE an Hon. Mem. 100; Mrs. HANNAH DOLE, which constitutes her an Hon. Mem. 100; fem. benev. so. 23; contrib. 66,50; 429 50	
Harpersfield, N. Y. Mon. con. in presb. chh. 1 50	
Hartford, Ct. La. sew. so. for Nathan Strong, Madura, 20; Mrs. Sigourney, for do. 5; H. B. Patten, 11; 36 00	
Holliston, Ms. La. benev. read. so. for Choc. miss. 2 00	
Hudson, N. Y. Male for. miss. asso. 40 00	
Jacksonville, Flor. O. Conger, 10 00	
Jamaica, N. Y. Mon. con. in presb. chh. 13 34	
Kennebunkport, Me. Mrs. Deering, 10 00	
La Pointe, Lake Superior, Dr. Borup, 10 00	
Levant, Me. Cong. chh. 4 40	
Litchfield, Me. Cong. chh. 6 70	
Lynn, Ms. Mr. Cook's so. 8 30	
Madison, Me. Mrs. E. Tucker, 20, coll. 3,63; which and dona. fr. Norridgewock, constitute Rev. JOSIAH TUCKER, an Hon. Mem. 23 63	
Maine, A fem. a thank off. for priv. of the gospel, 6 00	
Manlius, N. Y. Trinity presb. so. 101 86	
Marietta, O. Fem. Institute, for Marietta C. Jaquith, Ceylon, 10; S. Jaquith, 3; 13 60	
Methuen, Ms. Young Ia. and misses so. for Sylvester G. Pierce, Ceylon, 20 00	
Metuchen, N. J. Presb. cong. 22 88	
Middle Graville, N. Y. Mon. con. in presb. chh. 10 00	
Middletown, Pa. J. Birchard, 5 00	
Milford, N. Y. 15 00	
Minot, Me. Miss E. Scott, for bible in Tamul language, 1 00	
Monson, Ms. Central sab. sch. 17 00	
Morristown, N. J. Mrs. S. Pierson, 5 00	
Mount Vernon, O. Miss. so. in free presb. chh. 37 00	

<i>New Castle Presbytery</i> , For support of Mr. Schneider,	100 00
<i>Newfield</i> , Me. Mon. con.	8 00
<i>New Haven</i> , Ct. African sab. sch. miss. asso. for Minor sch. Ceylon.	30 00
<i>New London</i> , Ct. T. W. Williams, for re-establishment of schools in Ceylon,	300 00
<i>New Orleans</i> , La. Rev. H. Loomis,	1 00
<i>New Rochelle</i> , N. Y. Miss S. Brewster, 12; do. for Ind. 1;	13 00
<i>Newton</i> , Ms. Mon. con. E. par.	24 15
<i>New York City</i> , Grand children of D. L. Dodge, for David L. Dodge, Ceylon, 10; a friend, by Rev. W. C. 25; do. by do. 5; do. 2; do. for Ceylon miss. 2;	44 00
<i>Norfolk</i> , Va. J. D. Johnson, to constitute Rev. J. E. STEVENSON of Stanton, an Hon. Mem.	50 00
<i>Norridgewock</i> , Me. Cong. chh. 26; sab. sch. 4;	30 00
<i>North East</i> , N. Y. Mr. Holbrook,	6 00
<i>Northwood</i> , N. H. Mon. con.	20 00
<i>North Yarmouth</i> , Me. 2d par. contrib.	18 27
<i>Norwich</i> , Vt. S. par. mon. con.	19 29
<i>Norwich</i> , Ct. Sab. sch. in Mr. Bond's chh. for schools in Syria, 100; for do. in Sandw. Isl. 50; for do. in Ceylon, 50;	200 00
<i>Orange</i> , N. J. 2d presb. chh. young people's miss. so.	16 55
<i>Oriskany Falls</i> , N. Y. by Rev. P. Field,	17 81
<i>Orrington</i> , Me. Mon. con.	5 00
<i>Osage</i> , N. Y. Mon. con. in 2d presb. chh.	20 00
<i>Parsonsfield</i> , Me. I. Holston,	3 00
<i>Patchogue</i> , N. Y. An orphan's mite,	1 00
<i>Perry</i> , Me. Contrib. in Mr. Davenport's so.	16 00
<i>Perry</i> , N. Y., L. B. Parsons,	10 00
<i>Perris Amey</i> , N. J. Presb. cong.	52 70
<i>Philadelphia</i> , Pa. E. P. Backus, 100; Western presb. chh. to constitute Rev. JOHN PATTON an Hon. Mem. 50; a lady, 20;	170 00
<i>Pittsfield</i> , N. H. A mem. of cong. chh. to aid in re-establishing schools in Ceylon,	20 00
<i>Plainfield</i> , Ma. Mon. con.	10 00
<i>Pompey</i> , N. Y. 1st cong. chh. 50; mon. con. 41;	91 00
<i>Portland</i> , Me. Mrs. L. Cutter, for a sch. in Ceylon,	25 00
<i>Princeton</i> , N. J. Theolog. sem. W. H.	2 00
<i>Providence</i> , R. I., E. W. Fletcher,	10 00
<i>Rahway</i> , N. J., F. King,	5 00
<i>Readfield</i> , Me. For. miss. so.	1 67
<i>Riverhead</i> , N. Y. Cong. chh.	40 00
<i>Robinson</i> , Me. Cong. chh.	5 00
<i>Rochester Harbor</i> , Ms. Evang. cong. so. mon. con.	10 00
<i>Rochester</i> , N. Y., H. Ely,	250 00
<i>Rochford and Winnbago</i> , Ill. Fem. miss. so. for fem. sch. at Dindegel, S. India,	20 00
<i>Rondout</i> , N. Y. Presb. chh. for Ceylon miss.	55 00
<i>Roxbury</i> , Ms. A friend, for schools in Ceylon, 100; Eliot chh. and cong. 20; mon. con. in do. 16, 12;	136 12
<i>Saratoga Springs</i> , N. Y. Mon. con. 21; Mr. B. c. box, 68c.	21 68
<i>Stelburne</i> , N. H. Miss. C. Ingalls,	1 00
<i>Sherman</i> , N. Y. Contrib. 4.54; mother's so. 62;	5 16
<i>South Dedham</i> , Ms. Sab. sch. for schs. in Ceylon,	6 00
<i>South Hadley</i> , Ms. Mount Holyoke fem. sem.	154 00
<i>South Orange</i> , N. J. Presb. chh. 28, 20; less bad note, 50c.	37 70
<i>South Weymouth</i> , Ms.	15 25
<i>Springfield</i> , O., E. Taylor, half av. of \$10 note, Brandon, Missi.	2 50
<i>Susanville</i> , Me. Miss M. W. W.	50
<i>Synod of Geneva</i> , N. Y. Part of \$226.43, pr. Sept. No. p. 352, 131; less dis. 4;	127 00
<i>Tennessee</i> , A friend, for seminary at Singapore, 1,000; for miss. to the Holy Land, 500;	1,500 00
<i>Trumansburg</i> , N. Y. Presb. chh.	75 00
<i>Truxton</i> , N. Y. Coll. 29, 71; S. Hutchinson, 20; mon. con. 7.57;	67 28
<i>Turner</i> , Me. Mon. con.	6 00
<i>Union</i> , N. Y. Presb. chh.	12 50
<i>Utica</i> , N. Y., A friend, 20; do. for <i>Anne H. News</i> , Ceylon, 20;	40 00
<i>Verchire</i> , Vt. Coll.	9 00
<i>Waldo</i> , Me. H. Davidson,	4 00

<i>Waldoboro'</i> , Me. SAMUEL MORSE, which and prev. dona. constitute him an Hon. Mem.	50 00
<i>Wardboro'</i> , Vt. La. hea. child's so. for James Tufts, Dindegel,	20 00
<i>Weld</i> , Me. Chh.	16 00
<i>Westborough</i> , Ms. Mon. con.	41 73
<i>Westford</i> , N. Y.	33 75
<i>Williamfield and Wayne</i> , O. Fem. mor. ref. so. for fem. sch. at Sandw. Isl.	6 00
<i>Wilton</i> , Me. Contrib. 9, mon. con. 5;	14 00
<i>Winslow</i> , Me. Mon. con.	15 00
<i>Wolmesdorf</i> , Pa. Presb. chh.	20 00
<i>Worcester</i> , Ms. Sab. sch. teacher and class in Union so.	1 36
<i>York</i> , Me. Miss L. Sewall.	5 00
<i>York</i> , Pa. Sundry cong. 242, 89; la. miss. so. 98, 26;	341 15
<i>Unkavon</i> , A fem. friend, 100; a friend, 10; do. av. of sale of memoir of John Clough, 8, 16; a marriage fee, 5; an indiv. 2;	125 16
	\$15,564 45

LEGACIES.

<i>Hadley</i> , Ms. Mrs. Martha Warner, dec'd,	20 00
<i>Hudson</i> , N. Y., S. Sloan, by Rev. Dr. Porter,	250 00
	\$270 00

Amount of donations and legacies acknowledged in the preceding lists, \$15,834 45. Total from August 1st, to September 30th, \$26,870 60.

DONATIONS IN CLOTHING, &c.

<i>Boston</i> , Ms. A box, fr. Mrs. C. Baker, for Mr. Clark, Sandw. Isl.; do. fr. Mrs. Far-rar, for Mr. Rogers, do.	
<i>Charlestown</i> , O. Flannel,	6 40
<i>Chichester</i> , N. H., A box, fr. la.	12 67
<i>Churchville</i> , N. Y., A barrel, for Mr. Robinson, Bankok.	
<i>Franklin</i> , N. Y., A box, fr. juv. fem. miss. so. for Ojibwa miss.	
<i>Keene</i> , N. H., A bundle. for Mr. Goodell, Constantinople.	
<i>Londonderry</i> , Vt. A box, fr. Dorcas so.	12 00
<i>Middlefield Centre</i> , N. Y., A box, for Green Bay.	
<i>Milford</i> , N. H., A box, fr. fem. sew. cir.	
<i>Newburyport</i> , Ms. A box, fr. Sandw. Isl. so. for Sandw. Isl. miss.	
<i>New York City</i> , (via.) A barrel, for Mr. Cooke, Sandw. Isl.; a box, for Mr. Hall, do.	
<i>Pine Hill</i> , Elba, N. Y., A box, fr. fem. miss. so.	
<i>Rindge</i> , N. H., A box, fr. la. so. for Mr. Goodell, Constantinople,	33 63
<i>Redman</i> , N. Y., A box,	36 75
<i>Sherpherdstown</i> , Va. A box of hams, coll. by Miss M. Rhinehart, for Ceylon.	
<i>Springfield</i> , Vt. A box, fr. la. for Dr. Butler and fam. Red Clay.	
<i>Springfield</i> , Ms. Hardware, fr. S. Warriner, for Sandw. Isl. miss. 23, 67; a box, for Rev. R. Armstrong, do.	
<i>St. Johnsbury</i> , Vt. 9 yds cloth, fr. E. and T. Fairbanks and Co.	49 50
<i>Whitcomb</i> , Ms. A box, for Sandw. Isl.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay and at the Sandwich Islands
Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.
Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.
Blankets, coverlets, sheets, etc.
Fulled cloth, and domestic cottons of all kinds